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In Woods of God-Realization

OR

Complete Works of Swami Rama Tirtha,

VOLUME IV.

5348

COSMIC CONSCIOUSNESS

AND

HOW TO REALIZE IT.

Seventh Edition:—1947.

199.54
Ram/R.T.P.L.



PRICE:

Inland, without postage

....

... Rs. 3

Foreign, including postage

1½ dollars or 6 sh.

JUNES: RAM MANOHAR LAL

SANSKRIT & HINDI BOOK-SELLERS

NAI SARAK, DELHI-6.

PUBLISHED BY
THE RAMA TIRTHA PUBLICATION LEAGUE,
LUCKNOW, U. P., INDIA.

CENTRAL ARCHAEOLOGICAL
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PRINTED BY
Lekh Ram Varma, Advocate, Receiver,
SHUKLA PRINTING PRESS,
LUCKNOW.

MS. Mengelkow March 24, 1911, 1912, 1913

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PUBLISHER'S NOTE

TO THE SIXTH EDITION.

We are glad to publish the 4th volume of the 6th edition of Swami Rama's Complete Works, "In Woods of God Realization". There has been no change in this Volume except that the portions of the Note-Books suffixed to the previous edition have been deleted, as those portions form a part of the Note-Books published in two separate volumes. Besides this, the President's Foreword has been prefixed to this volume. It gives its gist in a nut-shell. Particular attention has been paid not to make any addition to or alteration in the original text.

It is hoped that the public will leave no stone unturned to push on its publication far and wide as this volume is the essence of Swami Rama's Teachings.

R. S. SINHA,

Honorary Secretary.

23rd May 1941.

PUBLISHER'S NOTE

TO THE 5TH EDITION.

We have great pleasure in placing before the public the fourth volume of the new series of the Complete Works of Swami Rama, "In Woods of God Realization."

This volume was expected to be out in April, but owing to circumstances beyond our control, the work had to be delayed by a few months.

There has been no change in the contents and plans of the book from the one already proposed and advertised.

It is expected to bring out the fifth volume within the current year as early as possible, and the remaining two in the course of the next year.

How quickly we are able to do this depends upon the response that we receive from the public in requisitioning these invaluable works.

Rama's soul up-lifting teachings are too well known now to need any introduction. The difficult problems of Vedanta put in easy

and every day language is the characteristic of his works.

These teachings coming out, as they do, from the heart of a realized soul like that of Swami Rama, cannot but go direct into the hearts of the reader, for in his own words that 'which comes from the heart goes direct to the heart and that which comes from the brain goes only to the brain.'

In conclusion, I only hope that the truth of these words will be fully realized by the readers of these volumes.

May the blessings of Swami Rama pour profusely over one and all.

LUCKNOW,
July 1931.

B. P. BHATNAGAR,
Honorary Secretary,
The Rama Tirtha Publication
League.

FOREWORD

Prakash is glad to place in the hands of the public, this 6th Edition of Vol. IV of Swami Rama's immortal works, "**In Woods of God Realization.**" This volume that deals with '**Cosmic Consciousness and how to realize it**' may safely be called the essence of Rama Badshah's teachings as the 2nd chapter of the Divine Songs is the essence of Bhagwan Krishna's teachings, or as "the Dhamma Pad" and "the Sermon on the Mount" are the essences of the teachings of Lords Buddha and Christ, respectively.

This volume is divided into 14 parts, and every part leaves no stone unturned to play its part full well.

It begins with the *Path of Truth* and ends on the *Brotherhood of man*, "which" according to Rama Badshah "is a.....misnomer because the word brother applies some difference but here there is not the least room for any difference." It is *oneness* or *unity*, that is the goal of humanity. Oh, what a joy it brings to us when we feel this *oneness* not

only on the plane of spirituality but on the physical, the mental and the psychological planes as well. How do we reach at this goal is beautifully explained in this volume.

2. Your realization of Divinity is not a thing to be achieved, as you are that already. You have simply to undo what you have done, to undo your snares which are the chains that bind you. All your attachments, hatreds and desires are these shackles and chains. To entertain desires is to acknowledge bondage and slavery of the things of the world, flesh objects. Every body desires to become Christ. Every one wants to realize Truth, but very few of you are ready to pay the price. You will have to part with your debasing and degrading yearnings, dearest wants and attachments. In order to get the whole truth, you must get rid of wordly desires. Unless you pay the price you cannot realize the truth. Pure you will have to make yourself. This purity is price. Purity does not mean only abstaining from conjugal sins but it also means making yourself free of all clings to the objects of the world,

whether it is attachment to property, or to person, to your body or even to your life. Life is the price you must pay for God Consciousness. Die to the world then you live. You feel your liver and spleen when they are out of order, so when you feel your personality, there is something wrong in you. Be above the superstition of this body, the whole world will then be your body and you will have realization. Look at the world from the observatory of Atman through the telescope of Divine wisdom, you will then see nothing but Divinity, that you are.

3. The Divinity that is your true Self is neither *doer* nor *enjoyer*, hence it remains unaffected. The *doer* or agent is the apparent or individual self, that is not real like the image of the Sun in water. This apparent self is also an image of the Sun of Divinity in the waters of *Sukshma Sharir* or subtle body, that is made up of mind, intellect and emotions etc. A rope appears a snake and is apparently called the supporter and upholder of the snake but in reality it is not so, because the snake does not exist at all. Similarly the

Divinity or the real Self is apparently the Supporter or upholder of the world from the stand point of intellect and the reasoning self, which is in illusion yet, but in reality it is not so, as actually this world does not exist like the Serpent. You have the illusion of the world by the abuse of your desires. Set them aright. The world that is *meum* and *tuum* exists no more. This apparent, little or individual self is not real, as it does not exist separate from the real Self. It is one with the Real or Universal Self. This individual self has forgot that it is one with the Universal Self or Divinity; hence it has no rest and "This restlessness is world or Sansar, No sooner we give it up than free we are." It is this *ignorance* that blocks our way from realization. Lack of *faith* to our oneness with God is *ignorance*. To forget our false self is to remember nay to get or realize our real Self; hence *to forget is to get*. In other words to forget our real self is *ignorance*, *Maya* or *Moh*; and to remember our real Self is realization or *Smaran*; on which great stress is given in the religious world. It is this *Moh* and

Smaran that have been referred to by Arjuna of yore, on his realization, in his last words of the Dialogue that is called by the name of the "*Divine Songs*, that still resound in our reasons ears passing through the vestas of fifty centuries or more:—

नष्टा मोहः स्मृतिलब्धा त्वत्प्रसादान्मयाच्युत ।

viz. .

Moh or delusion has been off and *Smriti* or recollection *viz* Consciousness (of my real Self) has been gained by me through Thy grace O Immutable!

[*Bhagwad Gita XVIII—73 a.*

4. To forget our real Self is spiritual weakness. To get rid of this weakness we should have strength in all the physical, mental and spiritual realms. The Ignorance of the Common laws of Nature is at the bottom of all weakness and disease. You may gain *realization* this very moment, if you get rid of attachment and its counter-part hatred and jealousy, as they are inverted attachment. How? By sacrificing every thing at the altar of one Truth that is your real Self or Divinity. Have more respect for

Truth than for your relatives and friends. Nay, love Truth more and victory less. A man wakes up from the dream of the world when he is bit by the snake of *renunciation*, which precedes Knowledge or *Jnana* that leads us to realization. Realization means setting to this new tune all your old songs. Look at this world from an entirely new stand point of God Consciousness. In the beginning the path of Truth seems to be very narrow and sharp, but when you come out victorious over the ordinary temptations you will find the path to be wonderfully beautiful and exceedingly easy, you will find the whole Nature helping you and every thing standing on your side, as an English adage runs that "The wind and wave are always for the brave." A man of realization is a whole man as he has no desire, because every desire chops out a part of one's body. Thus Vedanta does not preach inactivity nor is it pessimistic. It leads you to the way of conducting yourself to keep the whole world under your control. Thus *Jivan Mukta* is a marvellous reformer who makes the stumbling blocks into the stepping

stones and thus shows that Evolution takes place not only through struggle and war but mostly through love, character and attraction.

5. How to get rid of all desires; clingings, attachments and hatreds etc? Chant OM and then think who it is within you. It is your real Self that is not an individual but is the Universal Self. Take up your work of duty with no notice or desire on your part, it will not then be a burden upon you but it will relieve you of all anxieties and fears and will lead you to realization, that is the goal of religion.

6. All religion is simply an attempt to unveil ourselves and to explain our Self. All the religious sects in this world may be branched under three principal headings:—

- (i) तस्मैवाहम् *viz.* I AM HIS, Here God is far away from us and the curtain is the thickest.
- (ii) त्वैवाहम् *viz.* I AM THINE, Here the curtain is thinner and God is nearer.
- (iii) त्वमैवाहम् *viz.* I AM THOU. The curtain is here thinnest and God is nearest. This is the highest devo-

tion and the final stage of religious development. It is called the *Ve-danta* which means the "End of Knowledge," and is the goal of religion.

"The refining of the creed *viz.* thinning the curtain comes chiefly through *intellect* and the lifting of the veil is effected through *feeling*. People in the elementary stage can often rise to the greatest heights, if they are sincere and earnest. This religious spirit leads us from the lower to the higher stage of development whether in this birth or the next. When we reach the highest development which is "*I am God*" there are then no births. Man is then free and is one with Divinity."

7. The *Pravriti Marga* or the Path of Action, which aims at the accumulation of personal powers, does not lead us to this realization; though it is natural for every body to pass through it, at a particular stage of development. It is *Nivriti Marga* or the path of Renunciation that leads us to the goal. Hence we should not expect perfect

Bliss by treading the path of action viz. the *Pravriti Marga*. A Scientist who makes wonderful discoveries as to steam and electricity, an empirical philosopher, who extends our knowledge regarding operation of the mind, intellect, feelings and emotions, a *Spiritualist* who communicates with the departed souls and knows much about the next world and a *Hath-Yogi* who undergoes a long *samadhi* and having developed his psychic powers shows wonderful miracles to us deserve our respects but we should not go to them for the perfect Bliss, for all of them are on the *Pravriti Marga* or the path of worldliness. Worldliness is after all worldliness, whether it belongs to this world or the next. Every one of them may be a Divine or Holy man, but it is not necessary that he should be so. Just as every mathematician is not a Vedanti, but a mathematician may be a Vedanti as Rama was.

All the extraordinary powers that you are in possession of bind you just as much as any possession or property binds you. Chains are chains, whether they are of iron or of

gold. Get rid of these chains and you are free.

In the case of the most people concentration is simply the snake of mind coiled around and cold-stricken. As soon as the idea of relatives, friends and foes comes in, it rouses it up to do mischief again by its poisonous fangs of desires. Thus take out its fangs and teeth of desires and ignorance by charming it. It then becomes toothless *Bedanti* बेदांती and makes you a *Vedanti* and builds up your character that is proof against all troubles. Seek the Path of knowledge or Renunciation *viz.* the *Nivriti Marga*, then all the powers will follow you as all the subordinates seek you when you seek the king first.

8. In order to build up your character, chant the mystic syllable OM. Its origin, its meanings and its efficacies are beautifully explained in this volume. While chanting OM, put your whole heart into it and trample all your weakness and all your temptations under your feet; rise above them and come out victorious. Enter deep into the lake of your own mind and reaching the bottom fight the

venomous dragon, the poisonous snake of passion, desire and worldly mind. You have to crush it down, to destroy its crests to kick down its many heads and to charm and destroy it. You must make clear the lake of mind this way. Then your heart will be pure by being emptied of yourselves or non-self; and by turning your mind to Divinity you will then be the flute on the lips of Lord Krishna. It is to give up all claims upon the body, all selfishness and all selfish connections. In this state of mind chant OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with Divine breath. It is then when your character will be formed. Let people differ from you; let them subject you to all sorts of difficulties, but despite their favours and frowns, their threats and promises from the lake of your mind should flow nothing but divine, infinitely pure fresh nectar. When the dragon of passion is destroyed you will find the objects of desire worshiping you just as the wives of the dragon under river paid homage

unto Krishna after he had killed the snake. The practical method to trample the sins under your feet or to gain victory over them is taught in this volume by keeping a diary in the form of a diagram. It is also taught therein how to chant OM and to practise *pranayama* at the same time. The lecture on "Is a particular society needed" should also be studied carefully. It is not all. All what is essential for realization is taught in this volume by the Great Teacher of the world who was known as Rama Badshah.

9—Prakash cannot conclude this note without shedding light on how this agent idea is got rid of by the false, little ego or the apparent self in order to realize its oneness with the real Self or Divinity, that is the goal of religion or humanity. The image of the real Self, seen in the water of *sukshma sharir* or subtle body, is the little individual self, as has been stated above. It *suffers* because it *does*. To get rid of all sufferings, it has to get rid of the idea of doing or agency. This idea cannot be removed unless it realizes its real Self. In other words it is to realize that

its apparent self is false and not real. When the water in a vessel is changed into gas the reflection of the Sun does no more fall thereon, so let the water of subtle body be converted into the gaseous state by the heat and light of the Sun of the real Self or Divinity, then it will no more reflect its image thereon. By the disappearance of the image the idea of agency does also disappear. The more is the mental water changed into the spiritual gas, the more is an individual self turned into the Universal Self. By turning water into gas is meant expanding one's self by means of love and not attachment. Love is free from all selfishness and expands him who entertains it to infinity. When we love the whole Universe, we then realize "The whole world is my home: and humanity my brotherhood." May these words help the readers in studying this volume, is the earnest prayer of

LUCKNOW:
May 16th, 1941.

} SHANTI PRAKASH.

REMINISCENCE

BY

RAI BAHADUR LALA BAIJ NATH, B.A.

[Three Modern Indian Reformers.]

"... The third great man whom I have intimately known and worked with, was Swami Rama Tirtha, M.A. of the Punjab, one of those good and noble souls who appear amongst men at rare intervals to set example of realization of the loftiest aspirations of the soul. Starting with nothing and coming from a family of orthodox Brahmans in the Gujranwala district in the Punjab, the Swami at the age of 20 or 21, distinguished himself in the University of the Punjab where he took his M.A. degree in Mathematics. He was then made a Professor in the Forman Christian College, Lahore, but soon gave up the post and renounced all connections of family and friends, simply for the realization of the truth of the great saying of the Upanishad—*That art thou (Tat twam asi)*. With a book of the Upanishad under his arm, the birds and the beasts of the forest and the

clear waters of the Ganges in the Himalayas for his companions, braving heat and cold and all the dangers of the jungle, this young man wanders about for years together devoting himself to the deepest meditation on the problems of life, now going up the Kailash mountain, now journeying to Amarnath in Kashmir, now visiting Jamnotri, the source of the Jumna now the Gangotri the source of the Ganges, now sitting for days together in contemplation on the banks of the river, and when he could not reach the object of his search, even throwing himself headily into it to be washed off on a rock, almost oblivious of the world around him. Having at last realized the object of his search through meditation at the age of 29, he comes down amongst men ready to devote himself to the service of India, and lectures to thousands of people of all creeds and nationalities, carrying them all along with him simply through his earnestness and charming personality. Entirely unmindful of personal ease or comfort, he eats the simplest fare that comes in his way, and never keeps with him anything

beyond the barest necessities of life. Gifts of money or clothes or other things are no sooner made than given away to others. Tasteful dishes offered by loving admirers are shunned, on the plea that plain living and high thinking are the lot of those who aspire to lead a life of truth.

There is no assertion of superiority, no arrogance of manner, no consciousness of greatness. Every one who comes in contact with the Swami is charmed with his smiles, and feels all sorrow and trouble gone, as if it were, from him for the nonce. There was such an intense devotion to study that a whole library of books on religion and philosophy of the West was mastered in a short time. The Rishis of the Upanishadas, Vyasa, Krishna, Shankara, Buddha, were, as much at his fingers' ends as Shams Tabrez and Maulana Rumi. Kant, Schopenhauer, Fichte and Hegel were as familiar authors as Kabir and Nanak. The Swami's forte was however Urdu poetry, and his verses here bid fare to become current amongst Indians like many other standard shlokas of the Vedanta. In 1902 we

find him going via Japan to America, where in the space of two years he attracted many persons of light and learning. The Manager of the Great Pacific Railroad, America, in offering him the Pullman-car, remarked that his smiles were irresistible. In America he was not content with receiving the homage and worship of his admirers, but was up and doing in the cause of India. His gospel was one of work, incessant work. "The problem before us is to perform the right kind of Yajna (sacrifice) serving and saving the poor, and to perform it in a way that the act may not defeat its own end. Let every inhabitant of India feel towards all his juniors in rank, wealth, knowledge or power, as his own children to be helped by him, and without an eye on reward, reap the mother's supreme luxury of utilizing the privilege to serve them with the food of the soul, encouragement, knowledge and love. This is the true Nishkama Yajna."

As he characteristically puts it :—

"Wanted—Reformers

Not of others but of themselves.

Who have won—

Not University distinctions, but victory over
the local self.

Age:—The youth of Divine joy.

Salary:—Godhead.

Apply sharp—

With no begging solicitations but commanding
decision to the Director of Universe,

Your Own Self'

The Swami returned to India after a couple of years' residence in the West, but with a knowledge of its practical life which could not have been acquired by any other person even in twenty years. This knowledge he freely laid at the feet of his countrymen in his writings and speeches, and all that he wrote or said bore the impress of the deep scholar of the East with the practical man of business of the West. The problem for India to solve is "poverty of practical wisdom with plenty of population." This lack of practical wisdom comprehends all the contempt of manual labour, unnatural divisions of caste and creeds, aversion to foreign travelling, child-marriage and the general darkness,

intellectual and physical, enforced upon women. "We cannot do without our inheritance from the forefathers. The society which renounces it must be destroyed from *without*. Still less we can do with too much of it; the society in which it dominates must be destroyed from *within*.....A country is strengthened not by great man with small views, but by small men with great views..... An average Indian home is typical of the state of the whole nation; very slender means and not only yearly multiplying mouths to feed, but also slavishly incurring undue expenses in meaningless and cruel ceremonies.....If the population problem is to be left unsolved, all talk about national unity and mutual amity will remain" a dead letter. The remedy lies in relinquishing thought of loss of caste or religion by foreign travel. The notion that entrance into heaven depends upon your having children, must be given up. Marriage must be made the sweet relation it was. Do not unite to multiply unfit, incapable, worthless parasites in the land. "At the bayonet's point you have to acquire purity.....No heroism

without purity, no union without purity, no peace without purity." In the field of education, the paramount duty before us is to educate the poor and the women, to acquire a knowledge of agriculture, arts and industries in more advanced countries and to spread that useful knowledge in India broadcast. "Without keeping alive the flame of faith and the torch of burning *jnanam* in your breast, you cannot.....advance a single step.....To live at a deeper level of your nature than the loquacious level, to sound the depths of your being, to realize, feel and be the innate Reality in you, which is also the innate reality in Nature, to be a living personification of *Tat-tvam asi*, this is life, this is immortality." No teacher of religion, no social reformer has stated the problem and its solution more clearly than the great Swami. The regret is that there are so few in India who realize the truth of his sayings. After working for a short time in the plains he retired to the Himalayas to devote himself to his usual studies and contemplation and departed this life at the age of thirty-three, being drowned

in the Ganges near Tehri, as he had gone there to bathe.

The essence of his teaching was the combination of the philosophic wisdom of the East with the practical wisdom of Japan and America; "not self-mortification, not intentional prolonged self-slaughter, not utter severance from the world, not unchecked indiscriminate multiplication, not contentment in ignorance and slavery, not unthinking, enervating adoration of the past, and negligence of present and the future, but the casting aside of the old heavy garments and flinging of superstition." This is the message of the great sage. His influence did not die with him. As each year goes by, it is slowly and steadily permeating not only our young men, but also the Sadhu class who once despised and scoffed at him

APPRECIATION

BY HIS HOLINESS SWAMI RAMDAS

*of Anandashram, Ramanagar, P. O. Kanhangod,
S. I. Railway.*

Swami Rama Tirtha is a superman—a world-figure. He has left an indelible impress upon mankind. He had reached the highest spiritual summit. He lived, and wrote over fixed in this supreme consciousness. His life is redolent of a child-like freedom. His radiant personality captured hearts of every one who came in his contact. He held forth before the spell-bound audiences, the highest Vedantic truths, in the simplest language. He appealed at once to the heart and the head. He awakened in one, the purest emotions, in another illuminating wisdom.

Blessed are those who had the rare privilege of meeting him, talking and moving with him. A personal touch of Mahatmas like him is itself the final redemption of the soul. His sweet nature, evident in his thrilling speeches, was capable of transforming

and elevating human lives to the supreme beautitude. You are fascinated by his teachings. When you once take up his books, which are so loving made available to the world by the Rama Tirtha Publication League, Lucknow, you feel that you are caught in the grip of an enthrilling rapture. You get shaken up to your very core when you read the mode of his address to the American audiences:—"Universe in the forms of ladies and gentlemen", "Myself in the form of ladies and gentlemen" His identity with God and Universe was perfect. He was always found in a state of spiritual exaltation. His life was a mass divine splendour, love and ecstasy. He poured himself out spontaneously all the spiritual wealth and power that he contained, as the Sun does his all-enveloping brilliance.

His characteristic reply to the question, "who are you?" is unforgettable. He said, "I am God, so are you", what a sublime vision and experience! He was the very personification of Vedanta. He was a living image of a divine revelation. He appears like a blaz-

ing meteor across the heavens, illuminating every corner of the earth. He proved by his lofty realisation that man is God and everything is His animated manifestation. In offering him your tribute, you may exhaust all superlatives and yet, Swami Rama's greatness which is unique, stands above all words.

His last words, "O, Death take away this body", shows how he had transcended all limitations and was, to the last, conscious of his infinity and immortality. He has produced a band of enthusiastic and enlightened disciples to hand down his message to the present and succeeding generations. Of these Sri R. S. Narayana Swami, was an outstanding leader. Sri Narayana Swami, who entered into Mahasamadhi in 1937, has left a firm foundation on which an abiding structure of Swami Rama's name and glory can stand for ever.

The picture of Swami Rama shows how sweet, magnetic and charming he was. May his grace ever keep his devotees and disciples aware of their Godhood.

BY MADAN MOHAN GOSWAMI

Son of Goswami Tirth Ram, M. A.

Since my mother (the only grand daughter of Dewan Mussadi Mal, a Minister of Maharaja Ranjit Singh) insisted on accompanying my revered father to the Jungles for Tapasya, the following terms were offered to her by him to enjoy that privilege :—

(a) She should part with all her property and donate the same to charitable institutions.

(b) She should leave both of her sons in a street under the care of God Himself without asking any friend or a relative to look after them. If she could not do that and lacked in her implicit faith in God, she could not accompany him.

(c) She must realize that her corporal husband was dead.

Mother having agreed to all this, we became penniless in the worldly sense. When the train was to steam off from the Lahore Railway Station carrying "the would be

Swamijee", I was one of the sight seers. The Swamijee got into Samadhi in the first class railway compartment booked by his admirers. Being lured of the nicety of the compartment, I quietly hid myself in the lavatory of that compartment and thus became a passenger of the train.

After the train was in motion, I revealed my presence to my parents, but no objection was raised. On reaching Hardwar I was allowed two dhoties and our pilgrimage started bare-footed, on two chapatis a day to each of the party. I then realized the rigours of God's University. When we were crossing the Ganges at Hardwar in a boat, father asked mother out of lark, if she could permit the offering of my younger brother (a three year old baby) to Mother Ganges. She howed to his pleasure. The baby was touched to the surface of the holy river and taken back. The boy, who was suffering from typhoid fever, was cured of it then and there. This was one of the several miracles of my father which I am an eye-witness of.



COSMIC CONSCIOUSNESS
AND
HOW TO REALIZE IT.

LECTURE I.

THE PATH OF TRUTH

Lecture delivered on March 1, 1903.

The subject of to-night's discourse, as announced in the papers, is "The Path of Truth." This is a heading which might have some meaning to the Western ears; but from the stand-point of Vedanta, this is an erroneous title. The path to Truth or the path of Truth is a contradiction in terms. Truth is not distant. How can there be a path to it then? Truth is with you already it is your Self already. You are in it already, nay, you are Truth. You are that. So it is wrong to make use of the Words—Path of Truth. Your realization of God-consciousness, realization of Divinity is not a thing to be accomplished, it is not a thing to be achieved, it is not a

thing to be done, it is done already. You are that already. You have simply to break through the cocoons of desires which imprison you, you have simply to undo what you have done. You have not to do any thing, in the positive sense of the word, in order to realize God. Simply undo what you have done in the way of making your prison house, and there you are God already, Truth personified already. But this undoing of what has been done is to some a very hard task, and thus with reference to the path to Truth we shall discuss the process of undoing. There is some effort to be made in undoing your snares. What are these snares, these chains and shackles which bind you? Your ears may to-day appreciate it or not, the Americans and Europeans may to-day mark the beauty of this statement or not, the truth remains there all the same. The truth is that all your attachments, all your loves and hatreds, all your desires are shackles and chains. These bind you. These do not allow you to see God. These are your prison-house. Your desires bind you. You cannot serve two

masters. You cannot serve Mammon and God at the same time. You cannot be a slave of the flesh and at the same time the master of the Universe. To realize the Truth is to become the master of the Universe, and to entertain desires is to acknowledge bondage, thralldom and slavery of the things of this world, flesh objects. Everybody desires to become Christ, everybody wants to realise the Truth, to become a prophet, but very few, if any, are ready to pay the price.

There was in East India a great wrestler and athlete. He wanted a barber* to tattoo him, to engrave on his arm the picture of a lion. He told the barber to paint a great, magnificent lion on both his arms. He said he was born when the sign of the zodiac, the Lion or *Leo*, was in *Simha rashi* so he was born under the right influence of the sign of the zodiac—Lion, *Leo*, and he was supposed to be a very brave man. The barber took up the needle to paint or tattoo him, and just when he was pricking a little, the athlete could not bear it. He began to pant for

*The barbers do the work of tattooing in India.—*Ed.*

breath and addressed the harber, "Wait, wait, what are you going to do?" The harber said that he was going to draw the tail of the lion. This fellow, in reality, could not stand the pricking sensation, but made a very queer pretence, and said, "Don't you know that fashionable people cut off the tails of their dogs and horses, and so that lion which has no tail is considered a verp strong lion. Why are you drawing the tail of the lion? The tail is not needed." "All right," said the harber, "I won't draw the tail. I will draw the other parts of the lion." The harber took up the needle again, and just pricked it through his skin. This too the fellow could not bear. He remonstrated and said, "What are you going to do next?" The harber said, "I am going to draw the ears of the lion." The man said again, "O barber, you are very foolish. Don't you know the people cut off the ears of their dogs? They don't keep dogs with long ears. Don't you know that the lion which is without ears is the best?" The harber desisted. After a while the harber took up his needle and was again pricking

him. The man could not bear it and remonstrated, saying "What are you going to do now, O barber?" The barber said, "I am going to paint, now the waist of the lion." There the man said, "Haven't you read our poetry, haven't you read the accounts given by Indian poets? Lions are always painted as having a very small, thin, nominal waist? You need not draw the waist of the lion." The barber now threw aside his colour and his painting needle and asked the fellow to go away from his presence.

Here is a man who asserts that he is born under the influence of the sign of the zodiac; called the *Simha rashi* or *Leo*. Here is a man who pretends to be a great wrestler, a great athlete; here is a man who calls himself a lion. He wants to have lions tattooed all over his body, but he cannot bear the sting of a needle. Such are the majority of people who want to see God, who want to realize Vedanta, who want to know the whole truth this moment, this second, who want to accomplish everything, to become Christ in half a minute. When the

time comes to get that lion — Truth — painted in their souls, to get that lion of Righteousness printed or tattooed in their being, they cannot bear the sting, the stinging sensation, there they hesitate. The price I will not pay, but the thing I want.

In order that you may reach the Truth and realize the Divinity, your dearest wants and desires will be pricked through and through, your dearest wants and attachments will have to be severed, all your favourite superstitions and prejudices will have to be wiped out, all your preconceived notions will have to be torn aside. Free you will have to become of all the degrading and degrading yearnings, pure you will have to make yourself. Purity, purity. Without paying the price, you cannot reach God, you cannot regain your own birthright. "Blessed are the pure in heart, for they shall see God." And what is purity of heart? Purity of heart does not mean only abstaining from conjugal sins, it means that, but it means a great deal more. Whether you relish these words today or not, you will have to relish

them one day, you will have to come to the same conclusion to-day or to-morrow. The conclusion is that all attachment whether it be the attachment to your house, your clock, or your dog, let it be attachment to any thing, father, mother or child, for a man who aspires to the realization of Truth, for a man who wants to gain possession of the whole Truth this moment, for a man of noble aspirations; it is just as degrading and weakening as adultery. Purity of heart means making yourself free of all clings to the objects of this world. Renunciation, nothing short of it. Purity of heart means that. Blessed are the pure in heart, for they shall see God. Gain this purity and you see God.

There is a very beautiful story in the old mythology of Atlanta. They say that every man who wanted to wed her had to run a race with her. Nobody could get ahead of her, but one person consulted his god Jupiter and asked the advice of his favourite god as to the way of outrunning Atlanta and winning her. The god gave him a very queer advice. He told this man to bestrew the path.

along which they had to run with gold bricks. You know the god jupiter could not help this devotee of his to outrun Atlanta in any other way. This Atlanta had got from the highest deity a boon which made her the strongest and swiftest being in the whole Universe. But this devotee of Jupiter threw gold bricks all along the race course and challenged Atlanta to run a race with him. Both began to run. This man was naturally much weaker than Atlanta. She outran him in one second, but as she had lost sight of him, she saw gold bricks lying along the path and stopped to pick them up. While she was picking up the gold bricks, that devotee went ahead of her. Thereafter a minute or so she overtook him again and again saw to the left of the race-course; another brick. She went to pick up that brick and got it. In the meantime that devotee of Jupiter went ahead of her and after a while she got him again, and there she found some more gold bricks. She stopped to pick up those; in the meantime that fellow outran her and so on. Towards

the close of the race, Atlanta had got with her a very heevely load of gold. It was very difficult for her to carry it and also outrun him. Finally that man got the better of Atlanta who was won. All the gold that Atlante had got also fell to the share of the man who outran her, it went to him, and she herself went over to thet man. He got everything.

Such is the way with most people who want to tread the path of Righteousness and the path of Truth. When you commence to tread the path of Truth, you find all sorts of base lucre end worldly temptations around you. You stoop to pick them up, but the moment you do so and enjoy these worldly temptations and enjoyments, you find you ere lagging behind. You are losing the race, procrestinating, making your path dreery, and losing every thing. Bware of worldly attachment end materiality. You cannot reach the Truth end also enjoy worldly pleasuree. The saying goes that if you enjoy the Truth, you will no longer be able to enjoy worldly pleasures. Enjoy worldly pleesureeand Truth will elude your gras, get

ahead of you. Rama is telling you the Truth to-day. So many people come to Rama and say to him over and over again that they want realization. You may gain realization this moment. Get rid of attachment and at the same time shake off all hatred and jealousy. What is jealousy, what is hatred? It is inverted attachment. When we hate somebody, it is because we are attached to something else. Here you will ask how you are to get rid of your sons, brothers and husbands etc. Well, this is your own look-out. The how and what way is your own look-out. But the truth is, let Truth or God become your father, let God or Truth become your mother, let God or Truth be to you your wife, let God or Truth be to you your grandfather, your teacher, your house, your property, your everything. Have all your attachments severed from every object, and concentrate yourself on one thing, the one fact, the one truth, *viz.*, your Divinity. Immediately on the spot you gain realization.

There is a beautiful song in the Indian language, which need not be sung here. The

purport of the song is that if your father stands in the way of your realizing the Truth, tread over him, go beyond him, just as Prahlad, a hero in India forsook his father, because the latter stood in the way of his realizing the Truth. If your mother stands in the way of your realizing the Truth, forsake her. This is what the New Testament says. The Hindu Bible also says the same. Love Truth for the sake of your parents. Love and honour parents as far as they do not retard your progress towards the Truth. If your brother stands in the way of your realizing the Truth, shake him off just as Vibhishan did. If your wife stands in the way of your realizing the Truth, cast her aside just as Bhartrihari did. If your husband stands in the way of your realizing the truth, throw him off just as Mira did. If your preceptor, your religious guide stands in the way of your realizing the Truth, shake him off, cast him overboard just as Bhishma did, because your real relative, your truest friend is Truth and Truth alone. All other relations and companions are only fleeting, for a day.

only, but Truth is with you always. Truth is your real Self; Truth is nearer to you than your parents. Truth is nearer to you than your wife, children, friends, etc. Respect Truth more than kings, parents, children, father, mother, any one.

There is a fine illustration given by the life of a king in India. He trod the path of Truth. It is said that he was going up the Himalayas to let his body melt down in the snows. There is a long story about it. Rama need not relate to you the whole. For some reason, for a great reason, he was going with his parents; with his wife and wife's brothers, and his four brothers on the summits of the Himalayas. It is said that he was treading the path of Righteousness, he was going to seek Truth. He was going ahead marching on. His younger brother was following him and after his younger brother came his other brother, and so on in the right order, and after the brothers was the wife of this king. He goes ahead, his face towards the goal, and eyes set upon the Truth. He found that his wife was bewailing behind him, tottering

down she could not follow him, she was fatigued and about to die. Here the king did not turn his face back. He asked his wife to run up to him a few feet and then he would carry her with him. "Come up to me, come up to me." But she could not go up to him for those three feet. She was lagging behind, she could not manage to go up to him, and he did not turn back: to turn back one step from the Truth is not allowable. Never will King Yudhishtira turn back one step. The wife totters down but for her the king is not to turn back from the Truth. Thousands of wives you have had in your previous births, and if you have any future births, you don't know how many times you will be married again; how many relatives you have had, and how many relatives you will have in the future. For the sake of these ties and relations you have not to turn back from the Truth. Go ahead, go ahead. Let nothing draw you back. Have more respect for truth than for your wife have more respect for Divinity. The Truth concerns the whole human race. Divinity or Truth concerns all.

time is eternal, and your worldly ties are not so. They are momentary. Bear in mind the law that what is really good for you, must be really good for your wife or your companions. If you see that for you it is really beneficial to live apart from your wife, remember that also it is really good for her to live apart from you. This is the rule. The same Divinity or truth that underlies your personality underlies the personality or being of your wife also. The wife of King Yudhishtira fell down. But the king went straight on and asked his brothers to follow him. They ran on with him for sometime, but the youngest brother could not keep pace any longer. He was tottering down overtaken with fatigue and was about to fall down when he cried. "Brother, brother Yudhishtira, I am going to die, save me, save me," King Yudhishtira did not turn his eyes away from the goal, from the Truth, on he went, went ahead. He simply calls out to his younger brother to gather courage enough to run up to him those two or three feet, and he would take him with him on that condition, but for

nothing, nothing could he go one step behind to give him even a pull. On he goes. The youngest brother dies. After a while the second brother who was at the end of the rope, cried and was about to totter down. He calls for help "Brother, brother Yudhishtira, help me, help me. I am going to fall down." But brother Yudhishtira does not turn back. On he goes. This way all the brothers died, but King Yudhishtira did not swerve or turn back a single step. Away he goes, on he goes to the path of Righteousness.

The story runs that when King Yudhishtira reached the pinnacle of Truth, when he reached the goal, God himself, Truth personified appeared to him. Just as we read in the Bible that God appeared in the shape of a dove, so in the Hindu Scriptures we read about God appearing to certain persons in the body of an angel or in the shape of the King of Heaven. So the story goes that when King Yudhishtira reached the pinnacle of Truth, Truth personified approached and asked him to go in person to Heaven, to ascend to Heaven. As you read in the Bible

about certain people being raised alive to Heaven, so here is the story of King Yudhishtira being asked to ascend to Heaven alive. When he looked at his right hand side, he found a dog with him. King Yudhishtira said, "O God, O Truth, if you want to raise me to the highest Heaven, you will have to take this dog also with me. Let this dog also ascend to the highest Heaven with me." But the story says that God or Truth personified said, "King Yudhishtira, that cannot be. The dog is not worthy of being taken to the highest Heaven, the dog has yet to pass through many transmigrations, the dog has yet to come into the body of man and live the right life and live as a pure, immaculate person. How then can it be raised to the highest Heaven? You are worthy of being taken to the highest Heaven in body, but not the dog." There King Yudhishtira says, "O Truth, O God, I come here for your sake and not for the sake of Heaven or Paradise. If you want to raise me to the highest Paradise and to enthrone me there you will have to take this dog also with

me. My wife did not keep pace with me, she staggered on the path of Righteousness. My youngest brother did not keep pace with me, he staggered on the path of Truth; my other brothers did not keep company with me, they forsook me, they yielded themselves to weakness, they allowed temptations to get the better of them, they did not keep pace with me; but here is this dog, he alone comes up with me. Here is the dog. He shares my pains, he shares my struggles, he shares my fights, he partakes of my anguish, he labours with me. Here is this dog. If this dog divides with me my difficulties, my hard fights and struggles, why should not he enjoy my paradise or heaven? *I will never go to your paradise or heaven if you do not make this dog share equally with me that paradise or heaven. I have no use for your paradise if you do not let in this dog with me.*"

There the story says that Truth personified or God said once more to King Yudhishtira, "Please do not ask this favour of me; do not ask me to take this dog with you." But King Yudhishtira said, "Away, ye

Brahma, you are no Truth or God personified. You may be some devil, you cannot be God or Truth, because if you be Truth, then why should you allow any injustice in your presence? Don't you mark that if you give me the exclusive enjoyment of heaven, and don't allow the dog to share it my happiness, then you are unjust to the dog which shared my troubles? This is not worthy of God or Truth personified." The story says that on this, Truth personified or God appeared in his true colours, and that very dog was immediately found to be no longer the dog but to be in full glory the Lord Almighty Himself. That king was being examined and tried, and in the final examination, in the final trial, he came out successful.

This is the way you have to tread the path of Truth. Even if your dearest and nearest companions, those who are next of kin to you, do not keep pace with you on the path of righteousness, do not look upon them as your friends, and if a dog accompanies you on the path of righteousness, that dog should be the nearest and dearest being to you.

Thus make your friends on the principle of favouring your righteousness, select no friend on the principle of favouring your evil nature. If you select your companions on the principle that they enjoy the same kind of evil propensities that you do, suffering, anguish and excruciating pain will be your lot.

It is related of a Hindu saint that he was once going through the streets hungry. You know in India saints or sages come down from mountains and walk through the streets when they are hungry, and beg food for their bodies. On very rare occasions they visit the streets. Usually they live outside the cities in the forests, devoting their time entirely to God-consciousness. The hungry saint was fed. [If Rama also takes something, you will have good reason to excuse him.] A lady brought to him dainty food to eat. He just took that loaf of bread in his handkerchief, left the house, went out into the forest, as is the way with monks in India. There he put it in water and making it wet ate it. The next day he came again to the

streets at the usual time. Again the girl approached him, and gave him something very rich to eat. He went back. The third day also that girl brought him something very good to eat, but while she was giving him this dainty food, she made the remark, "I keep waiting for you. My eyes have become sore in waiting for you, in keeping watch at the door. Your eyes have bewitched me." These were the words that escaped the lips of that lady. The sage went away. He went to some other door and there he got some food, and eating that food he went out to the forests and threw into the river the food which was offered him by the first lady who expressed her love to him, and the other food that was presented to him by the second lady he ate, and the next day, do you know what he did? He got very hot irons and poked out his eyes, and tied them in his handkerchief, and with the aid of a stick, with great difficulty walking the streets felt his way to the house of the lady who had expressed her love to him, and there he found that the lady was waiting for him very anxiously. His eyes were fixed on the ground.

The lady did not notice that he had poked out his eyes, and when she brought something very rich for him to eat, he presented his eye-balls to her saying, "Mother, mother, take up these eyes because the eyes had bewitched you, and had caused you so much trouble. You have every right to possess these eyes. Mother, you wanted these eyes. Have them, keep them, love and enjoy them, do with these eye balls whatever you wish, but for heaven's sake, for mercy's sake, do not retard my progress onward. Make me not stumble in the path of Truth."

Now we see, O people, that if your eyes are the stumbling block in your way, cast them out. It is better for your body to be without light than for your whole being to perish in darkness. This is the way.

If your eyes stand in the way of your realizing the Truth, poke them out. If your ears tempt you and keep you backward, cut them out. If your wife, money, property, wealth, or anything stands in the way, away with it. Could you love Truth with the same love as you have for your wife and relatives, could

you love Divinity and Atman or realization with the same zest or zeal with which you love your wife, could you love God with even half the love that you show your wife, you would realize the Truth this second. You realize God when you begin to tread the path of righteousness, and overcome some of the temptations which present themselves in the beginning, if you come out victorious over the ordinary temptations, what will you find? You will not find this path all rough and without any beauty, you will not find this path rugged through and through. They say that the path of Truth is narrower than a needle's end, In the Vedas it is written that the path of Truth is as sharp and narrow as the razor's edge, but this is not the whole truth. In the beginning the path seems to be very narrow and sharp; but when you come out victorious over the ordinary temptations, you will find the path to be wonderfully beautiful and exceedingly easy. You will find that the whole of nature helps you and everything stands on your side. These difficulties, these temptations, these obstacles,

these struggles and oppositions only bully you. They only scare and frighten you, but do not really harm you. If you can outstare them and scare them off, you will find that the difficulties were only seeming difficulties, the difficulties and temptations were only seeming difficulties and temptations. You will find all nature standing on your side, the whole of creation ready to lackey you. You find that out.

It is said in one of the Hindu Scriptures which is the Iliad of India and which relates the story of Rama, the greatest hero of the world, or at least of India, that when he went to search out Truth, to discover or regain Truth, all Nature offered him her services. It is said that monkeys formed his army and squirrels helped him in building a bridge over the gulf. It is said that even geese came up on his side to assist him in overcoming his foes. It is said that the stones offered him their services. The stones forgot their nature; the stones, when thrown into water, instead of sinking, said, "We shall float in order that the cause of Truth be advanced." It is said

that air, the atmosphere, was on his side, fire held him, winds and storms were on his side. There is a saying in the English language that the wind and wave are always for the brave. All nature stands up on your side when you persist, when you overcome the primitive seeming difficulties. If you overcome the struggles or temptations in the beginning, the whole of nature must serve you. Persist in standing by the Truth, and you will find that you live in no ordinary world. The world will be a world of miracles for you, the miracles all around you, and woe unto the gods if they do not lackey you in your advance onward. Nature is waiting anxiously upon the ruler of the Universe. You are the master of the Universe, you are the husband of the whole world, if you persist by the Truth.

Now Rama will conclude by relating to you the life of, according to Rama, one of the greatest men in the world, the life of an Indian saint. Shams Tabrez is his name. This man was born under peculiar circumstances. The story may be true or false, w

have nothing to do with it, but there must be some truth in it. It is related about his father that he was once the poorest man in the country. That poorest man devoted his life entirely to God-consciousness. He forgot that his body was ever born, he entirely forgot that his personality ever existed in this world. For him the world had never been a world. He was God, all Divinity. And just when a man's whole being is saturated with an idea, from head to foot, every pore of his body was alive to God-consciousness. It is related that when he walked through the streets, the people heard through the pores of his body this song, "Haq, Aalhaq," which means "God, I am God". The song on his lips was always, "Aalhaq, Aalhaq, Divinity I am, Divinity I am." The ordinary people gathered around him. They wanted to murder him. They accused him of heresy. Why is he calling himself God? He was Divinity himself, to him the body was no body, the world was no world. When the words 'Aalhaq' escaped his lips, he was not even conscious of that. Just as a man snores

when asleep, similiary from his stand-point he was entirely lost in Divinity, and if those words 'Analhaq' escaped his lips, they were like the snoring of a man who is asleep. But the people wanted to kill him. What is that to him, whom will you kill? You will kill the body, but that body from his stand-point never existed. Kill his body, what pain can it cause him? It is related that this man's body was placed upon a cross. You know that putting a body on a cross is an easy thing, but there they have something worse than a cross. It was a long iron pole, pointed at the end with a needle-like end, and the heart of the man was placed exactly on the top of the iron pole, the sharp pointed end of the iron pole had to press through the solar plexus. This way was the man put to death in those days. You see this is worse than a cross even! His body was placed upon a cross of that kind, and it is related that while his body was placed there, this man's face was glowing with glory, and through every hair of his body the same sweet song was all the time coming out—

"Analkhaq, I am God, I am God, Divinity I am, Divinity I am." The body dies, to him it makes no difference. There you see that if for the sake of Truth you have to give up the body, give it up. This is the last attachment broken. What to say of giving up worldly attachments for the sake of Truth; for the sake of Truth you have to give up not only worldly attachments, but if there be need to give up the body, give it up. This is how you have to tread the path of Truth. Here when the man was hanging upon that pointed pole, drops of blood fell from his body, and the story says that those drops of blood were gathered by a young girl. This young girl who believed the same way as the saint, this young girl who was of the same thought as the preacher, drank up this blood, and they say that she was conceived. It may be true or false, we have nothing to do with that. According to Vedanta, if Christ could be of immaculate conception, this could also be true, because here was a man who was not inferior to Christ, really superior to him in many respects. This woman gave birth to a body who is the sage,

whose life Rama wants to relate to you. From his beginning, from his very childhood he was all Divinity, even far exceeding his father. There is such a great book, you will believe that, large work which came from the lips of this hero. This man did not take up a pen and write it, but it is said that through him always poetry came out, all that he spoke was poetry, all that he said was poetry. But what kind of poetry?—not the doggerel of your American poets. It was real poetry in the true sense of the word. It was God-consciousness and nothing else. It was sublime with Divine ideas. Every word is worth its weight in gold, if it could be weighed at all.

There is a very remarkable fact related about this man. At one time there appeared to him some people who were connected with some show, you might say, a circus or some other kind of show. When they performed it in the presence of the king, he was highly pleased with them, and offered them a thousand dollars. Afterwards, the king repented. The king did not think it advisable to give away thousands of dollars every night for

mere empty shows and so, in order to get back his thousand dollars, he made a pretence, and asked those people to appear in the garb of a lion, and thus if the lion's performance was pleasing to the king, he might give them something enormous, something great, otherwise the king would fine them all their property. These people could not give a lion's performance, they could not put on the garb or assume the shape of a lion and please the king. You see, in India, there are people who put on all sorts of garbs and appear in the shape of some animals and make themselves appear to all intents and purposes the animals they play, but they could not assume the garb of the lion.

These people came to this man and were weeping and crying and shedding tears. The story says that this sage being in tune with the Universe, in harmony with the whole nature, being one with each and all, natural sympathy overtook his heart, and all of a sudden he spoke to those people to be of good cheer because he was to appear as a lion, and to give the performance of a lion himself.

So the story goes that the next day when the king and his courtiers were all standing, waiting to see a man assume the shape and figure of a lion, all of a sudden, as if by magic, a real lion jumped into the pit. This lion at once roared and roared, he took up the child of the king and tore it to pieces. He took up some other boy and threw it out to the sky. You see here was a man who was in reality Divinity and God. To this man the idea "I am this little puny body" had become a thing of the past, it had become absolutely meaningless. He was Divinity himself, and the God that appeared in the shape of a lion, the same was he, and he was in a moment's thought a lion. (Just as you think so you become, and if you have felt and realized your Divinity as God, all your thoughts and desires are bound to fructify, to be realized on the spot.) So this man's thought that he could appear as a lion was immediately realized, and a lion he was. The show was over. The sage after killing this boy went away, because he had not to become a lion and respect this body or that. He was no respecter of persons. But

here the king was exasperated, the king and the courtiers were all rage personified, they wanted to wreak vengeance upon this man. They came to him and said, "Sir, sir, please bring this boy to life again. If you can kill him, you can bring him to life also. Bring him back to life, just as Christ used to bring to life the dead, by saying *قُمْ يَا ذِي اللَّهِ* (Qum Biyazn Allab) which means "Rise in the name of God, glory to God and walk, be alive, come back to life." They asked him to make that dead boy come to life in the name of God. The sage laughed and said, *قُمْ يَا ذِي اللَّهِ* (Qum Biyazn Allab) which means "Come back to life in the name of God," but the boy did not revive. The saint said, "The boy does not come to life in the name of God." He said again, "Come to life in the name of God." Still the boy did not come to life. He said again, "Come to life, get up and walk in the name of God, the Lord," but the boy did not come to life. The sage smiled and said *قُمْ يَا ذِي* (Qum Biyazni) which means "Come to life by My order, through my command, come to life," and the boy came to life. This is the truth, "Qum Biyazni," "Come

to life in My name," and the boy was all right. The boy came to life, but the people all around him could not bear it. They said, "Here is a man, a heretic. He takes all this credit to himself. He wants to make himself equal to God. He ought to be put to death. He ought to be murdered, flayed alive." To the sage it meant nothing. The people understood him not. He is not calling the body, the little personality, God. He had already killed and crucified his flesh. The people wanted to flay him alive, and the story says that that man immediately applied his nails to his head, and just as the skin of animals is torn and separated from the body, so with his own nails he tore his own skin, cut it off and threw it away. And there is a fine, long poem written by him on that occasion. The purport of that song is "O Self, O Self," he is addressing himself, "to whom the poison of the world is the nectar and, O Self, to whom the nectar of the world (that is to say, the sensuous enjoyments) is poison. Here are people wanting something. The world is nothing else but a dead carcass (and here dead carcass means "sensuous

enjoyments"), the worldly pleasures are nothing else but a dead carcass ; and the people who run after them are no better than dogs. Here are these dogs. Give them this flesh to eat." This story may or may not be true. Rama has nothing to do with it, but the spirit of the story, the moral of the story you have to bear in mind.

Here, in order to realise the truth, to tread the path of righteousness, give up all attachment rise above worldly desires and selfish clings. If you free yourself of worldly clings and selfish desires, what about the Truth ? Truth you are this moment. Fools pray, "More light, I want more light." You need not pray that way. You need not waste even a prayer on calling for Light. If you make yourselves this second divested of all desires, if you free yourselves of all worldly clings, you know that every desire of yours chops out a part of yourself, leaves you only a small fraction of yourself. How seldom it is that we meet a whole man. A whole man is an inspired man, a whole man is the Truth. Every wish or clinging

makes you a proper fraction but in reality it makes an improper portion, insignificant portion of yourself. The very moment you cast overboard these desires, clingings, loves, hatreds and attachments and also throw off even the desire for light and chant OM for a second, freeing yourself from hatred and attachment, well balanced in equilibrium, nothing of yourself left with that person, with that body, or with that object, all that part of yourself which you have left with the object or desire gone; sit still, chant OM, and then think who it is within you. Is it not your own Self that makes the hair grow and the blood flow through your veins? Is it not your own Self who created this body? This wonderful world is also your handiwork. This is your own creation most certainly. Mark it. Who is it that hears through you? Is it not your Self? Who is it that sees through you? Is it not your Self? Who is it that makes the blood flow in your veins? Is it not your Self? And if that Self of yours could work out such marvellous fact, the world is your own creation. Feel that and

rejoice in your one Divinity, and derive pleasure from within You, enjoy happiness of Your own Atman. Throw aside all abnormal desires and inordinate wishes. Chant OM, OM. If you do that for a few moments, your whole being from head to foot becomes Light. Why pray for Light when Light is your own Self? You become Light immediately, Make yourself whole, get rid of desires and attachment, get rid of this repulsion and attraction. It is attachment that detaches. When you reach home, see to what you are attached. If you are attached to name or fame, give up that. If you are attached to the desire for popularity, detach yourself from it; if you are attached even to the wish to the desire to help the world, give that up. This seems to be something inordinate. Why should the world be so poor as to be begging help from you all the time?

Rama says, take up your duty or work with no notice or desire on your part. Do your work, enjoy your work, because your work by itself is pleasure, because work is

the other name of realization. Take to your work because work you have to do. Work leads you to realization. Do not take to work on any other ground. Come to your work in an independent spirit, just as a prince to play football or some other game for pleasure's sake, so come to your work because pleasure or happiness lives in the garb of work. Independent we feel, not bound by a thing.

People say duty, duty, - duty. Why should duty lord it over you? Feel no responsibility to anybody, you are your own Lord. Have no fear. We say you will have to work, but when doing other work, which work you make religious, which you make holy and sacred, you are engaged in that, well and good; when your hands are not employed, when your hands are free and you are sitting in your room, enjoy your godhead, relish your Divinity. That is the finest work. There throw aside all attachment you own. People say that attachment is necessary, motives are necessary, to make us work. A false idea. Give up all attachment, free yourself of all

desires, and the very second you find yourself free, you feel no responsibility or burdens thrown on your shoulders. All the burdens on your shoulders are placed there by yourself. Nobody is required to come and relieve you of the burdens. When you find that there is no burden on your shoulders, when, you find all the objects of love are with you when you live this Vedanta, your whole being is Light. Being the Light of lights, to whom are you to pray for Light? This is the secret. Free you become. Who puts you in bondage? Who is it that enslaves you? Your own desires, nothing else. All the magnetism of the world, all the powers of the world flow from you, all the miracles of the world are your abject slaves, nothing more. Get rid of these desires, free you become this moment, and when you get rid of all desires, what immense joy should it not bring you? No responsibility; no fear. Why should you fear? Because you are afraid that this thing should be lost. You fear this man, you fear that, you fear ridicule because you desire this good name, you are attached to good

name. All fear and anxiety is the result of desires, Headaches and heartaches are the consequence of desires. You cringe and sneak before the President or King, because you desire his good grace. You become the Lord of lords, the King of kings when you are free of desires, when one by one these desires are thrown off. How free and happy you become that moment! Thus Rama says that the path of Truth is not a thing to be accomplished or brought about, your exertions and efforts are that you will have to undo simply the bondage and thralldom which you have already done through your desires.

OM! OM!

Pleasures are like poppies spread,
You seize flower, its bloom is shed,
Or like the snowfall on the river,
A moment white, then lost for ever,
Or like the Borealis race,
That flits ere you can find its place,
Or like the rainbow's lovely form
Vanishing amid the storm.

LECTURE II.

THE GOAL OF RELIGION.

*Lecture delivered at the Hermetic Brotherhood Hall,
San Francisco, on Saturday, December 6, 1902.*

MY ALTER EGOS, MY OTHER SELVES,

There will be a regular course of lectures, to which to-night's talk may be looked upon as an introduction. "What is the Goal of Religion, and how do the Hindus try to realize it?"

According to the Hindus, everybody is God, the most precious Jewel, the whole Treasure, the supreme Bliss and source of all happiness in Himself. Everybody is God and all in himself. If so, how is it that people suffer? They suffer not because they have not the remedy; not because they do not possess the infinite joy in themselves; not because they have not the priceless jewel within

themselves, but because they do not know how to untie the knot which holds it, how to open the casket which contains it. In other words, people do not know how to enter their own spirits and realize their own Self. All religion is simply an attempt to unveil ourselves and to explain our Self. We have placed a curtain before the precious jewel within us with our own hands, by our own efforts, and have made ourselves miserable, poor wretches, as Emerson puts it. "Every man is God playing the fool."

All creeds are simply the efforts to strike out, to rend asunder the veil which covers our eyes. There are some creeds which have succeeded in making the veil much thinner than other creeds, but in all creeds there are people who have the true spirit and wherever the true spirit comes whether the curtain be thick or thin, it is pushed aside for the time being and a glimpse into the Reality is had. It will be illustrated by this example. Here is a curtain or veil. (Here the Swami placed a handkerchief before his eyes.) It is before the eyes, We can

push aside the curtain and see, but the curtain again comes up before the eyes. The curtain is made thinner (here some of the folds of the handkerchief were taken down), and when the curtain is very thin it can still be shoved aside, but it comes up before the eyes again. It does not leave the eyes permanently. We will make it thinner still. In this state also it can be slid aside for a while. But it comes before the eyes again. When the veil is made extremely thin, even though it be not thrust aside, the veil does not stand in the way of our vision. We can see through it, and even now as before, we can also remove it at times. When the curtain is made extremely thin, it is practically no curtain, and we enjoy supreme happiness, in spite of it; we are face to face with God; nay we are God. Nothing in this world can disturb us or mar our happiness; nothing can stand in our way. This is the advantage over other creeds of Vedanta which reduces the curtain of ignorance (*Maya*) to its thinnest and enables at *Gyani* to enjoy blissful vision in business-life.

The votaries of all religious creeds can at times be *en rapport* with Divinity and lift off the veil, thick or thin, from before their eyes for so long as they remain in communion with the Supreme Being. A Vedantin also can do that, can throw himself into a state of happy trance; but he enjoys celestial vision even in the ordinary state, a celestial vision which creeds of thicker veil do not.

All the sects in this world, including those of India, may be branched under three principal headings. In Sanskrit we call these 'Tassyaivaham,' (तस्यैवाहम्), 'Tavaivaham,' (त्वमेवाहम्), 'Twamevāham' (त्वमेवाहम्). The meaning of the first 'Tassyaivaham' is "I am His." This form of creed keeps the curtain in its thickest form. The second stage of religious creeds is 'Tavaivaham,' which means, "I am Thine." You will notice the difference between the first phase of creeds or dogmas, and the second. In the first attempts, in the religious direction, the devotee, the worshipper, looks upon God as away from him, as invisible, and he speaks of God in the third person, as if he were absent, "I am

His." This is the beginning of religion, it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion, "I am His." Is it not sweet when a man realises even this perfectly; awakes early in the morning and thinks, "My master wakes me," goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God; looks upon the whole world as God's and regards his house, his relatives, his friends as God's, as vouchsafed unto him by God? Oh, is not the world turned into a veritable Heaven, is not the world converted into a Paradise? Let the man be sincere, let him earnestly and with his whole heart feel and realize that everything about him is his Master's, his God's, and this body is His. When realized perfectly, even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realised and put into practice, but as a creed it is only the beginning.

Compare with it the second phase of

creeds, the second stage of religious life and devotion called 'Tavaivaham,' "I am Thine. I need Thee every hour, I am Thine, Thine." The first was sweet, but this is sweeter. The first state was very dear and very lovely, but this is more lovely and more dear. Just mark the difference. The difference is illustrated by the veil having become thinner. You know that in "I am Thine," God is no longer spoken of in the third person; He is no longer looked upon as absent, as behind the curtain, but comes face to face with us. He is near and dear to us, very close to us. He comes closer to us, we become more familiar with him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very familiar, very near to them, but they lack the true earnest spirit, the Living Faith.

Living Faith being conjoined to the first state of religious development, the curtain, though very thick, is for the time being removed. While a man is feeling with his whole heart and soul—with every drop of

his blood—the idea that he is God's, "I am His", as it were, being poured forth from every pore of his body; the sincerity, the earnestness, the ardour and the zeal for the time being; remove the curtain from before his eyes, and he is lost, merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle "I am Thine," lacks that true Living Faith and does not enjoy full well the sweets of God's presence. But Living Faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called 'Twamevaham,' and means "I am Thou." You see how near it brings us to God. In the first form "I am His," God is away, off. In the second form "I am Thine," God is face to face with us. He has become closer to us; but in the final stage of religious development the two become one and the lover and the beloved are lost in Love. Thus is Vedanta realized. The moth neared and neared the light till it burned its body and became Light.

The word *Upanishad* (Vedanta) means literally approaching so close (Upa) to the Light of lights that most certainly (ni) the moth of separating and dividing consciousness may be destroyed (shad). The true lover of God becomes one with Him, and unconsciously, spontaneously, involuntarily such expressions find utterance through his lips, "I am He," "I am He," "I am He," "I am Thou," "Thou and I are one," "I am God, I am God. Nothing less can I be." This is the final stage of religious development. That is the highest devotion. This is called the Vedanta, which means the end of knowledge. Here does all knowledge find its end; here is the goal reached. Even in this creed, where the curtain is so thin that we can see the whole reality, even though the curtain is thin, there are some who lack earnestness, sincerity or single-mindedness, and do not slide away the curtain entirely to taste full realization; and there are those also who, after arriving intellectually at this conviction, begin to realize the idea through feeling to such a degree that they remove the curtain and

enjoy heavenly Bliss—they become Heaven itself. These are called liberated, even in this life, *Jivanmuktas*.

The refining of creed or the thinning of the curtain comes chiefly through the intellect, and the lifting of the veil is effected through feeling. The three forms of creed have been described. Now let us see how far it is possible for men in the different creeds to shift the tbe curtain between whiles. A few Hindu stories will serve as illustrations.

There was a girl very deeply in love, her whole heing transformed into love. At one time she was seriously ill, and doctors were called. They said that the only way to cure her was to take out some of her blood. They applied their lancets to the flesh of her arms, but no blood came out of her body. But at the same time curiously enough blood was observed gushing from the skin of her lover. What a wonderful union! You will call that a tradition, a false story, but it can be true. Often do those people who experience love, though of a lower degree, verify something like that in their own lives. That

girl had forgotten her own personality and had made herself one with her lover and the lover had merged himself in the lady's love.

Such a union with God is religion. Let my body become His body and let His Self become my Self.

In a religious book of the Hindus, *Yog Vashishtha*, we are told of a lady who was thrown into fire. The people saw that the fire did not burn her. Her lover was thrown into the fire, but it did not burn him also. How was it? They were thrown into the river but it did not carry them off. They were thrown down from the tops of mountains and not a bone was broken. How was it? At that time they could not give any explanation, they were beyond themselves, they were in that state where no questions could reach them. Long afterwards the reason was asked, and they said that to each of them the beloved one was all in all; the fire was no fire, it appeared to that lady her lover, and to the man the same fire appeared to be his beloved one. The water

was no water to them ; it was all the beloved one. The stones were no stones to them ; the body was no body to them ; it was all the beloved one. How could the beloved one harm them ?

We read in the Hindu Puranas of a young boy whose father, a king, wanted to turn his son from religious life. He desired him to remain a worldling, like himself, but the remonstrances and admonitions of the parent did not prevail upon the child—they were all lost on him. In order to prevent the child from his intention, the father cast him into fire but it burnt him not. The king then threw his child into running water but it bore the child up. To him the fire, the water and other elements had ceased to be harmful—they were realized in their true state. The boy had dehypnotized himself into this real state. Everything unto him was God, all Love. The threats, frowns, and brow-beating, sword and flame, were nothing else than sweet heaven. How could he be injured ?

Some time ago a Hindu monk was sitting on the bank of the Ganges, in the deep

Himalayan forests near Rishikesh. On the opposite bank some other monks were observing him while he was chanting to himself *Shivoham ! Shivoham ! Shivoham !* which means I am God, I am God. There appeared a tiger on the scene. The tiger came and got him in his claws, and though in the fangs of the tiger, the same chant was coming out from him in the same tone, in the same fearless strain, *Shivoham ! Shivoham ! Shivoham !* The tiger tore off his hands and legs, and there was the same sound, unabated in intensity. What do you think of that ? What do you think of this saying, " I am God, I am God " ? Could you call it agnosticism ? Far from it, far from it. This is the final realization. Do not lovers, on reaching that summit of love, feel themselves to be one with their beloved one ? Does not the mother call her child the flesh of her flesh, the blood of her blood, the bones of her bones ? And does not the mother regard the child as her other ego, as her other self ? Are not the interests of the child identical with the interests of the mother ? Indeed they are.

Embracing Him, accepting Him, wedding Him, become one with Him to such a degree and so intensely that there may be left no trace of separation. Instead of praying "Thy will be done, O Lord," let your joy be "My will is being done."

In India, long ago, ways and customs were very different from what you find them in America in these days. In America, you have electric lights to illuminate your houses at night. At the time of which Rama is going to speak, the Hindus used clay lamps and when one family got their lamps lit, the people of the adjoining houses would go into their neighbour's house to light theirs. One evening a maiden who was ardently in love with Krishna went to the house of his father on the pretext of lighting her lamp. It need not be said that it was in reality a desire to get herself singed like a moth at the light of Krishna's face that led her to the house of Krishna rather than to any other house with lighted lamps. She really went to see him; the lighting of the lamp was only the excuse she gave her mother. She had to apply the

wick of her lamp to that of the burning lamp, but her eyes were not on the lamps, they were on the face of the dear little Krishna. She was looking at that charming, bewitching face of Krishna ; she was looking at him so intently that she did not notice that instead of the wick of her lamp being in contact with the burning lamp, her fingers were burning in it. The flame continued to burn her fingers but she noticed it not. Time passed on and she did not return home. Her mother became impatient and could bear the delay no longer. She went to her neighbour's house, and there she saw her daughter's hand burning and the daughter unconscious of it ; the fingers were singed and were shrivelling, and the bones were charred. The mother panted for breath gasped and wept and cried aloud, "Oh, my child, my child, what are you doing ? In the name of goodness, what are you doing ?" Then was the girl brought to her senses, or you may say, she was brought from her senses.

In such a state of Divine love, in this stage of perfect love, the beloved and the lover become one. "I am He," "I am Thou."

This is the third state, and beyond that comes the state where even these expressions cannot be used.

The above stories illustrate the third kind of love. The following will illustrate the second state of religious development, "I am Thine, "I am Thine." Two boys came to a master and wanted him to instruct them in religion. He said that he would not teach them unless he had examined them. Well, he gave them two pigeons, one to each, and asked them to go out and kill the pigeons at some retired place where nobody might see them. One of them went straight into the crowded thoroughfare. Turning his back to the people who were passing through the street, and putting a piece of cloth over his head, he took up the pigeon, wrenched its neck and came back straightway to the teacher and said, 'Master, master, (Swami, Swami), here is your order carried out.' The Swami enquired, "Did you strangle the pigeon when no one was seeing you?" He said, "Yes" "All right; let us see now what your companion has done."

The other boy went out into a deep, dense forest, and was about to twist the neck of the pigeon, and lo ! there were the gentle, soft and glittering eyes of the pigeon looking him straight in the face. He met those eyes, and in his attempt to break the neck of the pigeon, he was frightened. The idea struck him that the condition laid upon him by the master was a very trying, hard one. Here the Witness, the Observer, is present even in this pigeon. "O, I am not alone ! I am not in the place where no one will see me, I am being observed. Well, what shall I do ? Where shall I go ?" He went on and on, and retired into some other forest. There also when he was about to commit the act, he met the eyes of the pigeon, and the pigeon saw him. The Observer was in the pigeon itself.

Again and again he tried to kill the pigeon; over and over again he tried, but did not succeed in fulfilling the conditions imposed upon him by the master. Broken-hearted, he came back reluctantly to the master, and laid the pigeon alive at the feet

of the Swami and wept and wept and cried: "Master, master, (Swami, Swami,) I cannot fulfil this condition. Be kind enough to impart the knowledge of God to me. This examination is too trying for me. I cannot bear this examination. Please be merciful, have mercy on me and impart to me Divine knowledge. I want that, I surely need it." The master (Swami) took up the child, raised him in his arms, caressed and patted him, and lovingly spoke to him: "O, dear one, O, dear one, even as you have seen the Observer in the eyes of the bird that you were going to slay, even so, wherever you may happen to go, and whenever you are moved by temptation to perpetrate a crime, realize the presence of God. Realize the Observer, the Witness in the flesh and in the eyes of the woman for whom you crave. Realize that your Master sees you even in her eyes. My Master sees me. Act as if you were always in the presence of the Great Master, even face to face with the Divinity, all the time in the sight of the Beloved."

They say that in a grand museum in

Naples, there is a beautiful angelic face on the roof, and at whatever part of the museum you may happen to be, whatever part you may happen to visit, you may go to the roof you may go to the basement, wherever you may be, the bright, dazzling, pure eyes of the angel look you straight in the eyes. People who are in the second states of spiritual development, if true to themselves, live constantly under the eye of the Master. They feel and realize that wherever they may go, in the innermost chamber of the house, in the most secluded caves of the forest, they find themselves under the eyes of God, seen by Him, fed by His light, nourished by His grace.

Now we come to the primary stage of spiritual development. "I am His! I am His! I am God's!" This seems to be an elementary stage. Oh! But how difficult it is for people to realize the elementary stage of religious development, and if a man sincere, really single-minded, really devout, puts into practice what he believes, makes this idea course with the blood, through his

veins, feels it with every drop of his blood, gets himself saturated with it, with this elementary creed, he may become an angel in this world.

A highly revered saint (Guru Nanak) in India was in his early youth working in a place where it was his duty to give away alms, to distribute food and treasure to the people. Some poor men were brought before him, with an order from his Master to give unto them thirteen bushels of flour. He gave them one bushel; he gave them the second, the third, the fourth, the fifth, the sixth, until he came to the number thirteen. He was counting the number of bushels audibly while dealing out the flour. The number thirteen is called *tera*, in the Indian language. This is a very remarkable word. It has two meanings; one is thirteen—ten plus three; and the other meaning of the word is "I am Thine!" "I am Thine!" "I am God's." "I am part of Him, I am Hie."

Well, he counted twelve and then came the turn of the number *tera*. When he had given them the thirteenth bushel and was

pronouncing *tera*, such holy associations were aroused in him that he actually gave up his body and all to God. He forgot everything about the world; he was beyond himself; no, he was in himself. In this state of ecstasy he went on saying *tera, tera, tera, tera*, and went on unconsciously giving to the people bushel after bushel, saying *tera, tera*, until he fell down in a state of super-consciousness, in a state of transcendental bliss.

Thus we see that people who are in the elementary stages can often rise to the greatest heights, if they are as good as their word; if they are sincere and earnest; if they do not want to throw dust into the eyes of God; if they do not want to make promises with God and then break them. When once in the temple or church, they say, "I am Thine." Let them feel it. Let them live it. Let them realize it. This is true religion.

The different sects throughout the world can be classed under these three heads—"I am His!" "I am Thine!" "I am Thou." So far as the forms are concerned, the second form, "I am Thine" is higher than the first,

"I am His," and the third form, "I am Thou" is the highest. Into any of these three forms we may infuse the true religious spirit.

According to the Hindus, those who bring a true religious spirit to bear upon the elementary state of the creed, will in this birth, or in the next, rise to the highest creed; they will rise to the second creed, and with the second creed, again associating the true religious spirit in this life or the next will by and by rise to the next higher religious creed, which is "I am He." "I am Thou." When this state is reached, there are no births. The man is free, free, free! Man is God, God! He has reached the end! OM!

Oh ! brimful is my cup of joy,
Fulfilled completely all desires;
Sweet morning zephyrs I employ,
'Tis I in bloom their kiss admires.

The rainbow colours and my attires;
My errand run light, lightning fires,
All lovers I am, all sweethearts I,
I am desires, emotions I,
The smiles of rose, the pearls of dew,
The golden threads so fresh, so new,

Of Sun's bright rays embalmed in sweetness,
The silvery moon, delicious neatness,
The playful ripples waving trees,
Entwinning creepers, humming bees,
Are my expression my balmy breath.
My respiration in life and death.
All ill and good, and bitter and sweet
In that my throbbing pulse doth beat,
What shall I do, or where remove ?
I fill all space, no room to move,
Shall I suspect or I desire ?
All time is me, all force my fire.
Can I be doubt or sorrow-stricken ?
No, I am verily all causation.
All time is NOW, all distance HERE,
All problem solved, solution clear.
No selfish aim, no tie, no bond,
To me do each and all respond.
Impersonal Lord of foe and friend,
To me doth every object bend.

—Rama.

LECTURE III.

TRUE SPIRITUALITY AND THE PSYCHIC POWERS.

*Lecture delivered in the Hermetic Brotherhood
Hall, San Francisco, on December 15, 1902.*

The first of a series of lectures delivered by Swami Rama, devoted to questions and answers, given at 509, Van Ness Ave, San Francisco, Cal.

Q—Is it right to develop psychic power and hold communion with the departed, and, if so, are there any definite steps to be followed?

A—In order to answer this question fully, we shall have to enter in detail upon the attitude which Vedanta holds towards such things.

According to Vedanta there are two ways; the *Pravritti* and *Nivritti* or the path of action and the path of knowledge or renunciation.

The path of action corresponds to what the Christian Church calls salvation by *acts*. The path of knowledge corresponds to what the Christian Theology calls salvation by *faith*. What is the difference between the two?

The Path of *Action* as defined by the Hindus, has for its goal the accumulation of selfish personal power; the extension of dominion in the world; to accumulate, extend and broaden our possessions and property, that is the aim of the Path of Action. This is natural for everybody at a particular stage of development. Everybody wants to enlarge and extend his personal dominion, but this will not lead to true immortality or true life. Experiments have to be made in this line, but there must come a time when we will beat retreat and give up this grasping, craving, desiring ignorance and take up the Path of *Renunciation*. This path is necessary for our supreme happiness.

The *Karma Marga*, the Path of Action, is of three kinds. This path of action is simply worldliness. Now, worlds are of three kinds, ignoring the sub-divisions.

The first—*Pratyaksha-Samsara*—gross, material world.

The second—*Manasik-Samsara*—psychic or astral world.

The third—*Avijnata-Samsara*—which literally means the world of the unknown.

These are the principal worlds and they are exclusive of one another to an extent.

At the time when we are in dream land or in other words, the astral or psychic world, this gross, material world is, as it were, excluded, and so it is with the third world, *Avijnata Samsara*. Some idea of this third world may be had by referring to the deep sleep state. In that state you are in a world devoid of any connection with *meum* and *teum*, the world of the Unknown.

The heaven and hell of the Christians, the Mohammedan paradise the Hindu Swarg, all belong to the second world, the world of *Manasik Samsara*, spiritual world.

The second world has many sub-divisions, in certain sub-divisions of the second world we place the spirits. We need not at present enter into these details. The Path of Action

is simply worldliness. All ideas of extending our own personal power is worldliness.

A great scientist makes wonderful discoveries as to steam or electricity and by so doing he extends his own personal power; he has also extended our dominion over the elements. We are thankful to him, we honour him, we respect and revere him, but we do not go to him for salvation. We turn to him and take his discoveries at their worth, but we do not go to him for perfect bliss, for the All. Of that subject he knows nothing.

Similarly there may be a great empirical philosopher one who extends our knowledge of the mind's functions. We go to him, we are grateful to him for letting us know the operations of the mind, intellect, feelings and emotions; we are grateful to him, but even a philosopher like Mill or Spencer will not be turned to for real peace of heart; each is very good in his own line, but does not give us the one thing needful.

In India there are a great many people dealing with Spiritualism, men who have to do with the departed. They have a great

deal of knowledge from what is called the other world, not of materiality but knowledge of the other, the second world; but worldliness is worldliness, whether of this or the other world, whether of this first gross material world or the second or psychic world. The reality or *noumenon* underlies all these worlds and is above them. A knowledge of this Reality or Truth is the one thing needful. We welcome these people as we would welcome a scientist or philosopher, but we do not bend our knees before them, for real peace and happiness, we cannot get that from them.

It sometimes happens that a scientist or an empirical philosopher possesses divine knowledge; the spiritualist may also possess the right knowledge, but then his spiritual power, his power to communicate with the departed, is related to his divine wisdom as the knowledge of Mathematics is related to Rama's Vedanta. Rama was a Professor of Mathematics, but that Mathematics has nothing to do with the Vedanta which he is preaching. We must not confound the two.

A gentleman in India, a fast friend of Rama, was a spiritualist in this sense. He was taken to a place, his eyes were blindfolded and a book on Mathematics was placed before him. This book he had never seen. In that state he could go on reading. Mathematics has signs of its own and this work contained names which he was not supposed to know. He asked for a blank sheet of paper and went on copying all that was in the pages of the Mathematical book. He could not call the symbols by their proper names, but he copied them all; he possessed that power. He could read your thoughts and could copy instantly all that you could write with your own hand, apart from him. Well, here was a spiritualist but he was far from being a holy man, no not in the least; worldly, worldly he was and not a holy or happy man.

Spiritualism is often designated as a Science and as a Science we may respect it, but it must not be confounded with that which brings the real joy, the Perfect Bliss, that which places you above all temptations.

We know of a man in India who was apparently dead for six months. This process of suspending life functions is called *Khechari Mudra* and is given in full detail in the works on *Hatha Yoga*. He put himself in that state. There was no sign of life, no blood flowed through his veins. After six months he came to life again. Here was a man who might be considered a wonder of wonders, another Christ. He came to life after having been apparently dead for six months, not three days only. This man was far from being happy or free. Rama need not mention the crimes he committed. The prince in whose court he practised these things drove him out of the State.

There was another man who walked on the waters. A real saint laughed and asked him how long it took him to acquire this power. He replied that it took him seventeen years. The saint replied, "In seventeen years you have acquired a power worth two cents." (We give two cents to a boatman and he ferries us across the river.)

All personal power is limited, it binds

you just as much as any possession or property binds you. Chains are chains whether of iron or gold ; they enslave you all the same.

If these powers make a man so very holy, then dogs must be holy. Dogs smell out where the stag is. The dog has the power of smell that man had not; hence they must be holy.

There was a *fakir* who could make a king of any person. How had he acquired this power? He answered that he fasted and after that ate the droppings of cows. He lived in a certain way and thus acquired this particular power. A brother said to him, "You give this power of a king to he enjoyed by everyhody, but to you fall only the cow's droppings." Thus Indians respect and honour persons having these powers that is all, they know that that which puts us beyond all want is simply the knowledge of Self.

A *Hatha Yogi* came before an Indian prince and threw himself into a long trance. There was no sign of life. The people built a cottage over him to protect him from rain and storm. One night there was a very severe storm and the bricks fell on the head of the

Yogi. He came to life again and the first words he uttered were "A horse as my reward, O king : a horse, a horse, O king". True Indians know that so long as persons of this kind are in a state of concentration, they are in a good state, they are happy, but when on the material plane they are just as miserable as anybody else.

Devouring a dagger, sword, or big knife through the mouth, drawing needles through the skin, and many other things are too common in India. Again, keeping the mind in a state of trance for three or four hours is not a state of trance necessarily brought about by divine wisdom. It is practised by thousands of men in India, but in most cases it is simply like Prometheus, stealing fire from Heaven. It is throwing the curtain before our eyes not permanently but for the time being only.

Take the pond or lake ; over it is a green mantle or scum. Just turn aside this green mantle and there sparkles the beautiful lovely water from below. Draw your hand aside and the green mantle covers up again the

crystal water which made its appearance. It is reasonable, feasible, and practical to cleanse the lake of the mind. Clear it for a few minutes by turning aside the green mantle and we may have concentration, but it does not cure the disease permanently. Repeatedly take out some of the green mantle or scum and throw it off and thus the remaining mantle becomes thinner until ultimately the whole lake is cleared. That is the object set before itself by Vedanta.

Again, here is a snake which bites you. Now this snake can be cold stricken; it coils itself into a ball and may be handled. Bring it home and place it before the fire. When it receives the heat, it stretches itself and bites; its venom returns and the poison is there. The venom is not gone from the snake. This is another illustration of the process of concentration adopted by some. In the case of most people concentration is simply the snake of the mind coiled around; the poisonous fangs of this snake are the desires which apparently die out for a time. This little mind sleeps, or in other words, is

thrown into a state of *Samadhi*. The snake is practically dead, cold-stricken, but not really dead. The snake might be handled in another way. We might take up a musical instrument and blow *mantrams* until the snake is charmed; then by skill on our part we can get hold of the snake, and take out its fangs and teeth. The snake is then fangless and toothless, the poison being taken out of it. This is the Vedantic way of controlling the mind.

Spiritualists usually put their minds in a state comparable to that of the cold-stricken snake and are in a state of bliss, but in this work-a-day life their relatives, friends, brothers, sisters and enemies all of them come and warm up the snake of the passions and desires; they heat up this snake and then the snake of passions and desires is roused, the mind within is up to mischief again. The fangs of the snake were not taken out and are poisonous as before. No character is built, no true spirituality is gained.

Most of these people want to tread upon their powers by making money. Concentration,

of mind is all right, but make the snake poisonless, pick out the fangs of the snake, rise above all temptation : build your character. These things are to be looked after, and must be remembered. When all the points of weakness are cured, you are the snake without the fangs, without the teeth and even then you can be cold-stricken, but there is no necessity of remaining in that state; there is no venom in your stings. You have character now and in the busy work-a-day life you are unharmed, undamaged, you are beyond it.

A man drinks wine until he becomes intoxicated and while in that condition, he sells his house for \$ 500 ; while in this condition he writes out a document selling his house for \$ 500. His wife soon gives him vinegar or some sour drink and he becomes sober, he is then sorry for what he has done and the folly of selling his big house for nothing. He decides to bring a law suit against the man who bought his house hoping to gain his point on the ground of his intoxicated condition which rendered him unaccount-

table for his actions. He was not sober at the time. Just so it is with some people. They are in a kind of intoxicated state and while in that they sell out to God, they give all their money, renounce all their possessions, give up father, mother, sister, brother, friend, all, all for God ; they have lost all for God's sake. Very good, they are in concentration and after a short time worldly wants begin to tell on them and petty cares make their existence felt. They are given vinegar and all intoxication subsides, and then they take back everything from God. The body becomes my body, the house my house, and they keep on wanting until they want even what is their neighbour's to be taken back, want everything taken back from God. This is all very well so far as it goes, but true peace and happiness you can have only when you rise to that state of perfection, when you give up everything permanently for God and when you have built your character which makes you proof against all troubles. There is no anxiety, no fear, no hope of the world. You stand above all this.

According to Vedanta, if for a moment you commune with the Divine you could have certain powers. Will you not have the whole world as yours? All is yours if you succeed in reaching those heights of renunciation regularly.

If we seek an official of the king, we make a friend of him alone; through him we may or may not be able to make friends with the king and other officials. Seek the king first and the other subordinates will seek you and become your friends of their own accord.

Some people in India want to acquire particular powers and do succeed in getting them. There are others who shun them. They want to tread the Path of Renunciation. They want to know the one thing needful. There is no power in this world without renunciation but in acquiring particular powers renunciation is imperfect. Let renunciation be perfect, then dominion is perfect; the whole world is yours. Those people who tread the path of renunciation seek the king himself. The king being realized within yourself, all officials become your servants.

This is the natural way, *These power should seek you.* You should not seek the powers.

Is it right to develop psychio power? For its own sake it is worldliness. Vedanta says you can communicate with the *departed*, it is possible no doubt; but then is it not just as good, nay better, to communicate with the living? It is a question whether the departed come to us or whether it is our own Self that takes up these forms. The conclusion of Vedanta is that if you look upon the psychic world from the stand-point of the gross material world, you may say that the departed come to you; from the stand-point of reality even the so-called gross material world people are wrong in making the statement that "such and such a person called to see me." They are wrong from the stand-point of reality for it is but your own Self which stands up befor's you, above you, below you, and nobody else. You yourself manifest in all these apparent varieties. Brother, friend, enemy ye are according to Vedanta. In reality to say that the departed come is not true; it is ourselves in other forms and in other shades.

Are there definite steps to be followed to acquire psychic power? Yes, if one would be an engineer, he must go through a particular training; if he would become a physician, he must go to the Medical College. In the same manner, in order to see these psychic phenomena we must undergo a particular training, but this need not be told at this time. Rama would recommend no running or hunting after shadows or ghosts. Where a holy man dwells they dare not approach.

Rama lived at one time in a cave in the Himalayas which was noted for being haunted by ghosts. The people who lived in the neighbouring villages spoke of several monks having died by remaining in that cave for a night. Some of the visitors were said to have been frightened to swooning. When Rama expressed a desire to live in that cave everybody was amazed. Rama lived in that cave for several months and not a single ghost or shade appeared. It seems that they all fled. There were snakes and scorpions inside the neighbourhood, but never did any harm to Rama's body.

It is proved by Vedanta that free souls or the *Jivanmuktas* never live after death as ghosts; it is only the slaves of their own phantoms that have to assume the garb of ghosts or spirits. It is only the bound souls that are enchained in those shadowy shapes.

Dr. Johnson, the prince of talkers, with whom it is said there was no reasoning, because "If his pistol misses fire he knocks you down with the butt end of it," Johnson who would always have the last word to himself in an argument, in a dream found himself beaten by Burke. To a man of Johnson's character this dream was as bad as a nightmare. He started up and lost his ease of mind; he could not fall asleep; but mind cannot by its own nature—Divine nature—live long in unrest. He had to control himself, he had to console himself somehow or other. He reflected and came to the understanding that the arguments advanced by Burke were also furnished by his own mind; the real Burke knew nothing about them; thus it was he himself who appeared unto himself as Burke and got the better of him-

self. So it is yourself that appears to yourself as ghosts, spirits, enemies, friends, neighbours, lakes, rivers, mountains. In dreams you see rivers and mountains ; if they be outside your self, the bed must become enriched by the river's water and the bedstead together with the sleeping room must be crushed down by the weight of the mountains you see. The swelling rivers and giant mountains are all *within* you. You split yourself into the outside phenomena, the object on the one hand, and into the little thinking agent, the subject on the other hand. In reality you are the object as well as the subject. You are the self as well as the so-called not-self. You are the lovely rose and the lover nightingale. You are the flower as well as the bee. Every thing you are. The ghosts and spirits, the gods and angels, the sinners and saints, all ye are. Know that, feel that, realize that, and ye are free. This is the Path of Renunciation. Do not place your centre outside yourself ; this will make you fall. Place all your confidence in yourself, remain in your centre, and nothing will shake you.

LECTURE IV.

THE SPIRITUAL LAW OF CHARACTER.

*Lecture delivered at Hermetic Brotherhood Hall,
San Francisco, on December 17, 1902.*

What is there in this world that remains to be desired to a man who has once known himself? Nothing in all the treasures of the kingdom, nothing in all the universe can draw his attention. Nothing in all charms and beauties of this world can draw his notice, nothing in all the stores of knowledge can attract him. Oh, what happiness, what supreme joy, what perfect bliss, how indescribable! It transcends all language and surpasses all description. That infinite joy, that supreme bliss, that infinite happiness ye are, that is your real Self; that is your Atman.

Know that and you stand above all wants and needs. Have that and the whole universe is yours.

Oh, what a mistake is made by the people, what an error is committed in giving up this infinite joy, this Supreme Bliss for worldly delusion, the shadows, the *will o' the wisps*. This whole happiness is yours; that ye are. Why not seek that? Take possession of your birthright. Like Esau, people sell their birthright for a mess of pottage.

Judas Iscariot sold Christ for thirty pieces of silver. Do not sell the Christ of your real Self, the Lord of lords, for the deluding pleasures of this world. Be wiser, be wiser.

Within you is the real happiness, within you is the mighty ocean of nectar divine. Seek it within you, feel it, feel it, it is here, the Self. It is not the body, the mind, the intellect; it is not the desires or the desiring; it is not the objects of desire; above all these ye are. All these are simply manifestations. Ye appear as the smiling flower, as the twinkling stars. What is there in the world which can make you desire anything?

Just sing, just chant OM and while chanting it, put your whole heart into it, put

all your energies into it, put your whole soul into it. Put all your strength in realizing it. The meaning of this syllable OM is "I AM HE", "I AND HE ARE ONE," OM, "THE SAME AM I." OM, OM. While chanting, be conjuring up, if possible, before your mind all your weaknesses and all your temptations. Trample them under your feet, crush them out, rise above them and come out victorious.

In India there is a beautiful story in the Puranas. It speaks of Krishna jumping into the river Jamuna while his father, mother, friends and relatives stood by struck dumb with amazement. In their very presence he jumped into the torrent. They thought that he was gone, that he would never rise again. The story says that he went to the bottom of the river and there was a thousand-headed dragon. Krishna began to blow his flute, he began to play the mantram OM, he began to kick down the heads of the dragon, he began to crush down the heads of the dragon one by one, but as he crushed the many heads of the dragon one by one, other

heads sprang up and thus it was very hard for him. Krishna went on jumping and dancing upon the crested head of the dragon; he went on playing the mantram on his flute, he went on chanting his mantram and still jumping and crushing down the heads of the dragon. In half an hour the dragon was dead; what with the charming note of the flute and the crushing of the dragon by his heels, the dragon was dead. The waters of the river were turned into blood and the blood of the dragon mixed with the water of the river. All the wives of the dragon came up to pay homage to Krishna, they wanted to drink of the nectar of his sweet presence. Krishna came up from the river, the amazed relatives and friends were beside themselves, their joy knew no bounds, so happy were they to find their beloved Krishna, their beloved one, in their midst again. This story has a double meaning. It is an object lesson, so to say, for those who want to gain an insight of reality into their own Divinity,

That lake or river represents the mind or rather the lake of the mind, and whoever

wants to become Krishna (the word Krishna means or stands for Deity, God), whoever wants to regain the paradise lost, he has to enter deep into the lake of his own mind, to dive deep into himself. He has to plunge deep into his own nature, reaching the bottom he has to fight the venomous dragon, the poisonous snakes of passion, desire, the venomous dragon of the worldly mind. He has to crush it down, he has to destroy its crests, he has to kick down its many heads, he has to charm and destroy it. He must make clear the lake of his mind, he must clear his mind this way. The process is the same as that followed by Krishna. He is to take up his flute and play the mantram OM through it. He has to sing that divine, that blessed song through it.

What is this flute? It is simply a symbol for you. Look at the flute. Indian poets attach great importance to it. What a great deed was it that the flute performed that it was raised to such dignity? By virtue of which great Karma was it elevated to such a position? Why was it that Krishna who

was the object of worship, who was loved by mighty monarchs, who was worshipped by thousands of fairy maidens in broad India, how was it that Krishna, the beloved one, the powerful one, the love personified, that Krishna, who did not condescend to look at kings or monarchs, why gave he this flute kisses? What raised it to such a position? The flute's answer was—"I have one virtue, one good point I have. I have made myself void of all matter."

The flute is empty from head to foot. "I emptied myself or non-self." Just so, applying the flute to the lips means purifying the heart, turning the mind unto God; throwing everything at the feet of God, the Beloved One. Just give up from your heart of hearts, give up all claim upon the body, give up all selfishness, all selfish connections, all thoughts of mine and thine; rise above it. Wooing God, wooing Him as no worldly lover wooes his lady love; hungering and thirsting after the realization of the true Self, just as a man of the world hungers and thirsts for what he has not had for a long

time, hungering and thirsting for the Divine; yearning for the Truth; craving after a taste of the supreme reality of Self, putting yourself in that state of mind is applying the flute to the lips. In this state of mind, in this peace of heart, with such a pure soul begin to chant the mantram OM; begin to sing the sacred syllable OM. This is putting the breath of music into the flute. Make your whole life a flute. Make your whole body a flute. Empty it of selfishness and fill it with divine breath.

Chant OM and while doing it, begin that search within the lake of your mind. Search out the poisonous snake with its many tongues. These heads, tongues, and fangs of the poisonous snake are the innumerable wants, the wordly tendencies, and the selfish propensities. Crush them one by one, trample them under your feet, single them out, overcome them and destroy them while singing the syllable OM.

Build up a character. make firm resolutions, make strong determinations and take solemn vows so that when you come out of

the lake or river of the mind, you may not find the waters poisoned ; so that the waters will not poison those who drink from them. Come out of the lake having purified it altogether. Let people differ from you, let them subject you to all sorts of difficulties, let them revile you, but despite their favours and frowns, their threats and promises, from the lake of your mind there should flow nothing but divine, infinitely pure, fresh water. Nectar should flow out of you so that it may become as impossible for you to think evil as for the pure fresh spring to poison those who drink from it. Purify the heart, sing the syllable OM, pick out all points of weakness and eradicate them. Come out victorious having formed a beautiful character. When the dragon of passion is destroyed you will find the objects of desire worshipping you just as the wives of the dragon under the river paid homage unto Krishna after he had killed the snake.

Draw a diagram for your use and place on this diagram a list of the ordinary sins and shortcomings. This table having been

traced, you take the day of the week, perhaps on that day you have suffered from greed or grief; you then place the mark (x) directly under the column headed greed or grief, along the line of the date and so on. By keeping this private diary you can bring before you your shortcomings and be brought face to face with your weaknesses.

Rama does not recommend that these marks be kept on the diagram. Today you yield to some shortcoming; be true to yourself and put down the asterisk mark today. Next day in the morning or at any time convenient to you, close the door, sit down all alone and open the chart before you and here you see that you yielded to greed or grief or whatever it may be; then begin lecturing to yourself.

We in this country have too many lectures from others. Let all the great lecturers of the age come, let Christ or God Himself come and lecture, but lectures from others will be of no avail unless you are prepared to lecture that yourself. He alone can raise himself or make progress, who

lectures to himself. You know that you yielded to grief. Try and diagnose and prognose the feeling. Why were you overpowered by grief? Find out the cause and then find a remedy for it. You may at that time read an instructive book, say Bhagavad-Gita or the Bible, or Emerson's works, or any books which may tend to lift you from the plane of grief and with their aid and the aid of your own lectures, reflections, meditations, try to drive out this feeling from you for ever. If you feel convinced at that time that you have conquered and that you will not lose yourself again, no matter what may befall you, when you are assured you have trampled it under your feet, that you have gained the victory, then erase the asterisk mark. You are free then. Why condemn yourself for the past? Let the dead past bury its dead.

Take up these faults one by one, find the cause and the remedy for each, diagnose and prognose each one, lecture to yourself, but before such diagnosis and prognosis is done in this class, each one of you must lecture

to yourself. Each one will have to do the work for himself. Sit down and meditate upon that which you suffer from and while meditating chant or sing OM. While the lips are chanting, while the voice hums this sacred syllable, while you are firm in your resolutions, the infinite blessings celestial are on you. You will be strengthened from within. These are some of the crested heads of the dragon which infested the lake of your mind. Crush them out one by one. There is one common cause for all shortcomings, one common basis, root of all these evils, and that is Ignorance,—Ignorance in all its shapes especially ignorance of the real Self, ignorance of the true Atman.

People identify themselves with the body, accumulate all sorts of things around it and want to have pleasures from without. They are identified with the body and are liable to be grieved or afflicted.

Rise above the body. Feel and realize that you are the Infinite, the Supreme Self, and how can you be affected by passion or greed?

As a division to the general ignorance of the true Self, there is the ignorance of the common laws of nature which keeps people sick and weak. Here is a sacred law of nature, a law which cannot be set at naught. The law is—

Do any kind of wrong, do any mischief, harbour in your mind any kind of wrong, do these wrong deeds, commit these sins even at a place where you are sure nobody will catch you or find you, where nobody will call you to question. Sow these seeds of evil wherever you please, even in a place as secure as any fort could be ; sow the wind and by the most stern, unrelenting, irrefragable, irretrievable law, you reap the whirlwind ; you must be visited with pain and suffering. The wages of sin is death.

People take it as a moral law and say that there is not the same strength in it as there is in mathematical laws ; they say that there is no mathematical certainty about it. Mistaken are they who think that way. In the most solitary caves commit a sin and you will in no time be astonished to see that the

very grass under your feet stands up and bears testimony against you. You will in time see that the very walls, the very trees have tongues and speak. You cannot cheat nature, Providence. This is a truth ; this is a law. We commit sins only in the heart and we find ourselves in the outside world surrounded by embarrassing and harassing circumstances ; in difficulties, in all sorts of straits. We find this to be the case and those who are ignorant of the real cause of their difficulties blame circumstances ; they begin to fight their surroundings, they file law suits against relatives, friends, and their fellow-men. Here is a divine law which should be proclaimed in all corners and in all bazars. Try to throw dust into the eyes of God and you will be blinded yourself.

The law is that you shall be pure. Harbour impurity and you must suffer the consequences. We will take up these spiritual laws one by one and prove them with a mathematical certainty. When a man once understands these spiritual laws, it becomes impossible for him to stoop to these selfish.

desires. Having gained control of these desires, the mind can be concentrated for any length of time. Character must be built first, this is necessary.

Is fasting necessary to the conquering of one's own mind ?

As to fasting, Rama says, do not starve or overfeed. Both extremes are to be avoided. Sometimes fasting comes naturally ; we feel within ourselves a natural desire to abstain from eating. Such instincts of the heart should be obeyed, but at other times the inner self tells you to take nourishment. Follow these instincts.

Fasting should be taken as a help but it should not master us. People often fast because it is forced upon them ; they then become servants of this slavery of fasting. Rama does not countenance slavery. As to fasting, in India some do fast and there are particular days which are especially observed as to what kind of food is taken and how much. These days are the Full Moon day and New Moon day.

On the Full Moon day, people in India

eat such food as will not tell on the stomach ; and on that day they specially concentrate the mind, that day being particularly favourable for concentration. This you will see if you try to verify it. Such food is taken as will not disturb the equilibrium of the mind.

The New moon night and the New Moon day are especially instinct with a particular kind of virtue in aiding the concentration of the mind.

True fasting means ridding ourselves of all selfish designs, desires, not feeding them but purging ourselves wholly of them;

LECTURE V.

THE KINGDOM OF HEAVEN.

*Lecture delivered at the Hermetic Brotherhood Hall,
San Francisco, on December 19, 1902.*

The Kingdom of Heaven is within you
How have you to realize that?

There is a very beautiful story showing how to realize the kingdom of Heaven within us. It is related that at one time the Vedas were taken by a demon and carried to the bottom of the sea.

The word 'Veda' has two meanings. The original meaning is knowledge, the kingdom of Heaven. The second meaning is, the most sacred Scriptures of the Hindus.

The name of this demon, said to have carried the Vedas to the bottom of the sea, was Shankhasur which etymologically means the demon of the conchshell or the "insect dwelling in conch."

In order to redeem the Vedas, in order to bring back the treasures of knowledge, God incarnated as a fish, fought with the demon destroyed it, and brought back the Vedas to the world.

Children read that story and take it literally ; common people read it and take it literally, but there is a deep, hidden meaning in the story. The story was meant to illustrate a general truth.

God incarnated as a fish to bring back the Vedas from the worm living in the conch shell. God incarnated as a fish and fought the demon or insect at the bottom of the sea and destroyed it. What was the use of this ? The fish is a maritime animal and the conch-shell is also inhabited by a creature of the sea. Now God the All, in the shape of the fish fought the insect of the sea. The insect was driven out of the shell and the waves of the sea washed the shell ashore. People picked it up. The conch-shell was blown and there came out of it reverberating sound OM. This is Veda. In this sense was the Veda, the conch-shell, brought from the bottom of the sea.

The story-teller meant to lay particular stress on the importance of the sacred *mantram* OM. The object is to show that this sacred syllable OM is the end of knowledge in all the world. It is all the Vedas, all the Kingdom of heaven put in a conch-shell condensed to its smallest compass. That was the object of this story.

The Hindus blow conch-shell on all sacred and important occasions, *i. e.*, they chant OM at the time of death, birth, war or worship. Happy is he who lives, moves and has his being in OM.

In order to come by these treasures within or in order that the kingdom of Heaven may be unlocked, this is the key to be used.

People of Europe and America do not wish to take up anything unless it appeals to their intellect. Even though we may not be able to prove the virtue of this *mantram* by the logic of the world, yet there is no denial of the powerful effect which this *mantram*, chanted in the proper way produces on the character of a man, or of the virtue it has of unfolding the inner secrets, in

placing all the treasures of the world at our disposal. One object of the story-teller was to show that all the knowledge of the sacred Scriptures of the Hindus was obtained when the writers of these volumes had thrown themselves into ecstasies by the humming of this syllable. This mantram is the seed of all knowledge. The importance of this mantram will be laid before you from different stand-points. It is necessary to show the importance of this mantram in order that the people may take to it with their whole heart.

First of all, the mantram OM does not belong to any special language. Thinking it to be a Sanskrit word and not belonging to any other language, do not reject it. It is the name of God. This syllable comes to you from within, no body teaches you this syllable. It comes to you at birth. The child's cry resembles remarkably the sound oom Om, Aam, a perverted form of OM. The word OM comes from within to every child.

The true way to write OM is AUM. According to the rules of Sanskrit Grammar

A and U, when connected together, coalesce in to O. Even the mute can produce the sounds of A, U and M. Thus OM in its entirety, in its parts, is brought to the world by everybody and by himself. It is the most natural word which can occur to anybody. When boys are very happy in the streets, their overflowing joy finds natural expression in the noisy sound of prolonged O, which is simply OM cut short.

This sound occurs in every language, Sanskrit, Persian, English, Japanese, all have it in a more or less perfect form. This sound O is used on occasions when people get beyond themselves ; when they are exhilarated, when they are filled with joy, this sound naturally comes to them. When people fall sick or are in trouble, when they are suffering excruciating pain, what sound finds utterance through their lips ? It is Oh, Uh or Um, which is a mere corruption of OM. The Hebrew, the Arabic, the English prayers end with Amen, which most remarkably resembles OM. The last letter in the Greek alphabet is Omega giving the sound OM a prominent place.

Why should this sound come to every body, why should this sound come from the lips of everybody in illness, be he a European, American, Hindu, Persian, Japanese, or of any denomination? The Hindu answers. This sound is like a beautiful tree yielding a cool shade to the sick man who is being scorched by the burning Sun, so naturally does this sick person seek the cool shelter of the spreading tree. Thus it is that everybody when sick or suffering naturally resorts to this syllable OM, this natural sound. It gives him a little relief. We see it naturally brings relief under all circumstances; the sick are relieved by chanting this sound. If it can bring relief even to the sick and suffering, may it not bring peace and harmony if you sing it in the right way? We call it *pranava* and mean by it something that pervades life or runs through *prana* or breath. Every animal sends forth this sound, it is associated with his breath. If you breathe forcibly so as to make respiration audible, you will see that the sound if represented by an articulate word is Soham, Soham, (breathing through

the nose). This sound is in the breath of all ; now in this we see S.O.H-A M.

Sanskrit Grammar is more developed than any other in the world. It has analysed all sounds and all words perfectly. M is called a consonant but this consonant is nasal and it is proved that M is a consonant which borders on vowelhood. O and A are vowels according to all Grammars. S and H are consonants. Throw aside the consonants and we have O, A, M, or OM.

Now, you see that the vowels are independent sounds and the consonants are dependent sounds, they cannot stand alone or by themselves.. For instance, here is the consonant K ; you call it Kay, in Sanskrit it is Ka (क); you must join a vowel like 'e' or 'a' to the original sound of the consonant and then it becomes capable of being pronounced.

Consonants represent name and form in this world. All names and forms in this world are like consonants, dependents. Can any of them stand alone without the supreme reality behind them ? All *phenomena* consist

of names and forms which cannot be pronounced without an underlying *noumenon* or reality, substratum, God, the Unknowable or whatever you may choose to call it. The underlying reality is proved to be the absolute Being, absolute Knowledge and absolute Bliss, denoted respectively by A, U and M. Thus in Soham the consonants S and H stand for the phenomenal names, form and shape, and the inherent OM represents the underlying reality.

If we have toys made of sugar but of various shapes, some in the shape of a dog, some in the shape of an ox, some in the shape of a lion, some in the shape of a man, they differ from one another, but all the difference lies in mere shapes and forms and names. Being made out of one substance all of them are the same sugar.

Go to the ocean. There you will find a ripple here and a ripple there, a breaker here and a breaker there, differing in size and ripple, but look at the reality behind them, it is the one ocean; all are the same they are all water; the difference lies in shape and form.

Take up the diamond so brilliant, so sparkling, so dazzling, so hard that it will cut iron easily ; then take charcoal so soft that it will easily leave a mark on paper, so dirty, so ugly, so worthless. Chemists tell us that there is no difference in reality between the two. Both are the same carbon, no difference whatever between the two. Then what makes the apparent difference, it is the difference in the shape and form. The condition and shape of the particles of carbon in one is different from the other, the only difference is in form.

Similarly, according to Hindu Philosophy, all separate divisions in this world are due to name and form. If you live deep into the bottom, if you analyse the underlying reality in all names and forms, you will see that there is One unchangeable, everlasting, immutable principle behind all. That Reality stands by itself. That Reality might be compared to the vowel sounds, and the name and form might well be compared to the consonant sounds. Thus in So-ham, 's' and 'h' representing name and form, something dependent,

being omitted, only Reality remains and we come to the syllable AUM—OM. Thus OM is the reality which runs through your breath. It is present in all breath of the world, it is the most natural name of the Power which is at the back of all difference, all divisions, all separateness, the most natural name for the Reality.

Professor Max Muller and other philosophers with him have proved that all thought is related to language as the obverse and reverse of the same coin. One cannot exist without the other. Could you see this object, the table, without thinking of it? Could you perceive anything else without thinking accordingly? The very word 'perceive' signifies mental thought.

Again, thought and language are the same; you cannot think without language. The infant knows no language and has no thought. Let the child begin to think, it cannot until it has language. The mother breathes names into the ears of the child; the meaning of names are being breathed into the heart of the boy. The meaning is related

to the words of the mother as the rider to the horse. Upon the horse of words the rider of meaning rides into the soul of the child.

We cannot think without language. Thought and language are one, and we have already seen that the world and thought are also one. Therefore language and thought being in a way identical, and also thought and the world being identical, word and the world are kin to each other. No object in this world is observed without thought. Try to see an object and do not let its conception enter your mind; it will be impossible. In fact perceiving the blackboard means thinking of the blackboard.

All objects of this world are the counterpart of the corresponding idea. Nothing is perceived in this world without thought; and there can be no thought without language. The world is related to language as the obverse and reverse of the same point. This tells you the real truth or the real significance of "In the beginning there was the word, the word was with God and the word was God."

Now, we want to have a single word or sound which will represent the whole world, We want some word which will represent the power, the energy, the force, the governing substance, the thing in itself which upholds the Universe.

In all the languages we have some sounds which come from the throat, others which come from the lips, others back in the mouth near the palate. There is not a single sound in any language which springs from a region of the vocal organs below the throat. The throat is the boundary, or rather one boundary of the range of the vocal organs, the lips are the other boundary. None comes from outside the lips.

Here we have A, U, M; the sound A is guttural. This comes from one boundary of the vocal organs.

U (oo) proceeds exactly from the middle of the range of sounds, middle of the vocal regions near the palate.

M is labial and nasal sound at the end or extremity of the vocal organs or regions. Thus A represents the beginning of the range

of sound ; U represents the middle, and M represents the end. It covers the whole field. OM, OM is the most natural name. It represents all language and consequently all world. Here arises a question. There are many other sounds which are located in the throat like A. Similarly U and M have many kindred sounds. Why should not any other guttural chosen arbitrarily and joined with any other sound akin to U and also to any other kindred labial of form, a word to represent all languages ?

Similarly, out of all the other sounds which proceed from the same region as U (oo), is the only sound which may be called the lord, the chief, the monarch of them all. It is a vowel, a sound brought out by every child. A mute has it with him, it was not taught by others, it came of itself and is consequently the best representative of its kind. M is the best representation of all the labials. There is another peculiarity about it. It is nasal and covers up all the field of the nose which is the seat of the breath. Thus we see that if there

could be any perfect name, it is OM. This is the representative of all languages. It is the representative of all thought. It is the representative of the whole world.

All the Vedānta, nay, all the philosophy of the Hindus is simply an exposition of this syllable OM. OM covers the whole Universe. There is not a law, not a force in the whole world, not an object in all the world which is not comprised by the syllable OM. One by one you will see that all the planes of being, all the worlds, all phases of existence are covered by this syllable A U M, OM.

Sounds are of two kinds, articulate and inarticulate. We call them *Varnatmak* and *Dhvanyatmak*. These Sanskrit names are full of meaning. *Varnatmak* means literally "sounds capable of being put in black and white." *Dhvanyatmak* means "sounds which cannot be put in writing." All ordinary language is *Varnatmak*. The language of feeling is *Dhvanyamak*; it cannot be expressed by characters or written in words.

A man laughs Could you express that in any written language? Could you represent

that on paper? A man weeps, that you cannot put on paper. These are *Dhvanyatmak*. We see that in the articulate sounds, or the natural language, *Dhvanyatmak*, have a purpose which cannot be served by *Varnatmak*. Suppose some of you go to a foreign country, or a foreigner comes to your country, he cannot speak or understand your language. He requires something, perhaps, he wants to purchase something. You do not understand him. Perhaps the man is hungry, requires something to eat; not understanding his language you do not attend to his needs. The man begins to cry and to weep. You then understand, then you see. This language of feeling is understood everywhere, but the *Varnatmak* or artificial language is understood by those only who have learned it. The natural language is understood everywhere.

You begin to laugh, all understand that something funny or pleasing has occurred to you or is within you. Here is a man who plays on a musical instrument, say, the violin; you know the harmony. The language

of music is *Dhvanyatmak* and understood by everybody.

In the *Merchant of Venice* we read

“therefore the poet.

Did feign that Orpheus drew trees, stones and floods.

Since naught so stockish, hard and full of rage

But music for the time doth change his nature.”

The language of music is not of the same kind as the language of our thought. It has a particular use, there is a charm about it. Science may or may not be able to prove how and why music produces such a charming influence upon you, but it remains a fact. If Science cannot prove it, then it is to blame for that. Similarly, OM, OM has a charm about it, an efficiency, a virtue in it which directly brings the mind of one, who chants it, under control, which directly brings all feeling and all thought in a state of harmony; brings peace and rest to the soul and puts the mind in a state where it is one with God. Science may not be able to explain this, but this is a fact which can be verified by experiment. Woe unto Science if it goes against the truth connected with the efficacy of the sacred syllable OM.

LECTURE VI.

THE SACRED SYLLABLE OM.

*Lecture delivered at the Hermetic Brotherhood
Hall, San Francisco, on December 22, 1903.*

The other day a few words were spoken on the sacred mantram OM and it was also explained that the subject could not be exhausted in seven or eight lessons. Volumes have been written in the Sanskrit language and are still being written to-day on this sacred syllable. In fact, all the Vedas, all Vedanta, all the sacred Scriptures of the Hindus are contained in this syllable Om.

There are many different sects in India, but all the sects pay their heartfelt homage to OM. The Hebrews, the Mahomedans and the Christians, all end their prayers with 'Amen.' Mahomedans also do that, although they do not pronounce the word as 'Amen' the 'Ameen.'

In your ordinary prayer what part does 'Amen' play? It comes in at a place where all speech stops, where all talk terminates at a point where the soul melts into Divinity. You go on pouring the language of the heart until that point is reached where the whole being is about to be melted into Divinity. Where the inoffable, the unspeakable, the inexpressible is reached, there is Amen. Then what is Amen? It is OM, nothing else. In all your sacred prayers Amen or Ameen occupies a place that exactly satisfies the meaning of the word Vedanta or 'end of speech,' and very nearly represents the essence of Vedanta, that is OM.

The literal meaning of Vedanta is the end of knowledge, the end of speech; a point where all speech, all thought stops, and among the Hindus the whole of Vedanta is represented by OM. The meaning in which that word is used in the Vedas will now be brought to your notice—OM, A. U. M.

The Tantrics explain OM in their own way. The Shaivas have their own way. The Vaishnavas have their own interpretation,

and all other Hindu sects have their peculiar explanation, but the interpretation that is about to be given is univereal; it is to be given at the very fountain-head of the Vedanta.

OM consists of A, U, M. The sound A, in accordance with the teachings of Vedanta, represents the so called material Universe, the solid-seeming world, the world of gross senses, all that is observed in your wakeful state.

All the experiences of the dreamland are represented by U (oo). The observer as well as the thing observed, both the subject and the object of the dreaming state, are denoted by the sound U. The psychic or astral plane, the world of spirits and all the heavens and hells are signified by U.

M represents all the unknown, the deep sleep state, and even in your wakeful state all that is unknown, all that is beyond comprehension of the intellect. Thus OM or A-U-M covers all the three-fold experience of man, stands for all the phenomenal worlds. There is in A-U-M the common principle called

Amatra, that which signifies the imperishable, immutable *noumenon* or *the thing in itself* running through and pervading the threefold phenomena. This *Amatra* will be treated fully in another lecture. Suffice it to say that OM represents the All.

All the philosophy of Europe and America is based on the experience in the wakeful state and takes little or no notice of the experience of the dreaming or deep sleep state. The Hindu says, "You start with imperfect data. How can your solution of the problem of the Universe be correct?"

Philosophers limit themselves to the wakeful state. Mill, Hamilton, Berkeley, even Spencer, and all of them base all their discoveries and investigations on the experience gained in the wakeful state alone. There they want to discover the fountain-head of all force, energy, or any name they may please to call it. But see here, if you are given a mathematical problem and are asked to draw a conclusion, all the premises, the whole hypothesis you will have to consider. How can you solve a problem correctly when you take

up only a part of the data? Vedanta takes the whole data. Your data are threefold, your worldly experiences are threefold, and all this should be considered. The world of wakeful state disappears entirely in the other two states and yet you, that is to say, the Self, live in a dream state and in the deep sleep state you are dead, are you? The intellect and personal consciousness vanishes entirely in the deep sleep state and yet the real Self, the real 'you' remains the same. The unchangeable and immutable principle, this reality runs through the threefold worlds, in your true Atman or Self. This is OM. You have no right to take mind, intellect, or brain as yourself. How do you know that the world exists, how do you know that the Universe is here? Because you touch things, you see things, you hear things, you taste and smell things: that is the only proof. If you say, here is Victor Hugo, Robert Ingersoll, Emerson, all these great thinkers are writing so much about this world, and so the world must exist, and we ask how do you know that religious books are there? You know they

are there through the senses. Your senses are the only direct or indirect proof of the existence of this world.

Sensation is the primary cause of all perception, intellection, etc. Sensation is not limited to your wakeful state. In your wakeful state, your senses are in the gross form, but do you not sense and perceive in your dreams, have you not sense organs peculiar to that time? The outer eyes and the outer ears are not working there. In the dreamland you create objects of senses and the corresponding sense organs or senses simultaneously. Thus we see that in the dreamland the senses and the objects sensed are like the positive and negative poles of the same power or as the obverse and reverse of the same coin. In dreams the subject and the object spring up together. Both the subject and the object of dreams are comprised by the sound U in A-U-M and the underlying reality in which both the subject and the object appear as waves is the real Atman or OM. According to Vedānta, just so in your wakeful state your senses and the objects are co-related to each

other as the positive and negative poles of the same power. In dreams even though the objects are produced instantaneously, they appear to have a long past of their own. Similarly in the wakeful state the objects of the world together with their past history make their appearance simultaneously with the perceiving subject. And when you say that this world is real, this is the solid, rigid world, the statement is entirely founded on the evidence of the perceiving senses or subject, and is equivalent to the dreaming ego calling the objects of the dream real, or to the man calling his dog in the picture on canvas real, whereas in reality both are unreal.

What brought the senses into existence? The elements. How do you know of these elements? Through the senses. Is not that reasoning in a circle? This establishes the illusory nature of the world in the wakeful state. As in dreamland, so long as you are dreaming, the objects are real. These objects are no more when in the wakeful state. In the wakeful state all things are solid but when in deep sleep state, where is the world?

Nowhere,—gone, gone. Here we see that; the definition of reality does not apply to the *phenomena* of the waking or dreaming state.

The Hindus define reality as that which persists in all circumstances. That which appears to be at one time and like a shadow disappears after a while must be a dilusive *phenomenon*. The same definition of reality is given by Herbert Spencer.

Why do you say that the dreamland is unreal? Because when you are awake it is not there. Then so does this very definition of unreality apply to the wakeful state. When in the dreamland or deep sleep state, the wakeful world is no longer.

The sound A in A.U.M indicates the apparent subject and object of the wakeful state as mere manifestations of the underlying Reality, Me.

What a prejudice has overtaken the heart of man. They say "I have hard cash. This is real, this gross, solid-seeming world," O fool, the only hard reality is your Self—Unchangeable, eternal is your Self, that is the only hard thing. The rest is all a trick of

the senses. Some people do not like to accept this conclusion, because it is derived from considering the dreaming and deep sleep states as rivals of the wakeful state. A few words will be said for their consideration. Over one-half of the surface of this big sphere of the Earth there being alwaye night, almost half the population of the Earth is alwaye in the dreaming or deep sleep stato. Every body at some place passes through the sleeping experience just as much as through the wakeful experience. Is not the whole of childhood a long sleep? Death again is sleep. Well, the first three or four yeare you have been all along asleep. Now count the time, the hours passed in the wakeful stato; you will be astonished to see that one half of your life is passed in sleep and one-half in waking. What right have you to take into consideration what took place in the wakeful stato and not what took place in the sleeping stato? Are you dead when you are asleep? No, the experiences of your dream-state are also experiences, then why not take them into consideration? If the wakeful stato be more

powerful, why is it that even the strongest and wisest without exception, are, as it were, bound hand and foot by sleep and laid flat on the sofa or couch every night? The inexorable power of sleep takes no account of their ardent desire to keep awake. The sleep state has a world of its own as has also the wakeful state. Then if the wakeful world has any claim on attention, the dream world also must be duly considered.

Americans and Europeans determine everything from the stand-point of majority. Well then, the dreaming state as well as the deep sleep state are also to have a vote. If on the authority of wakeful experience the dreaming experience is unreal, so is the wakeful experience non-real on the authority of dreamland and deep sleep states. Again here are plants in a state of perpetual deep sleep and here are animals in the constant dreaming state, as it were. To them the world appears quite different from what it does to you; why not regard their experience? To the ant's eye, the frog's eye, the owl's eye, the elephant's eye, things are quite different,

from what they are to you. O, but you say man's experience alone must be considered and the wakeful state or the wakeful world must be called real. But if you rightly take the experience of all the perfect men, even that will convince you that this solid-seeming world is unreal. You will ask how this is so? Here are our Sciontists, philosophers, Huxleys and Spencers. All lay immense stress upon the reality of the wakeful world. How can their experience show the unreality of the world? Just reflect. Will you believe them at their best or at their worst? You will not take into consideration their remarks made when they are asleep or snoring. In what state are these great writers at their best? They are at their best and worthy of all credit and reverence when knowledge is as it were issuing forth and springing from them. When in that highest state, go to them and see if every pore of their body, every hair on their skin is not lecturing as it were as to the non-reality of the world and proclaiming non-duality. In that state there is no *meum tuum*,

no duality, no plurality; no personality, no world. All *phenomenon* is melted down to nothing. The thinker is in a state of concentration, a state of abstraction, a perfect state, a state where all knowledge is naturally oozing forth from him, a state where all knowledge naturally comes from him as does the light from the Sun. Being in that state he does not talk; talk comes when he is just emerging from that plane; discoveries and sublime thoughts are emanating from him. Thus the actual experience of all great thinkers when at their highest, testifies to the non-reality of the world. This may be made more clear. What do we do when we think? When you think you proceed by dwelling upon a topic. You take up one point, excluding all other subjects; you concentrate on it with your whole mind; all your energies and powers are brought to bear upon that particular point. The mind becomes saturated with that idea. The result is that the idea disappears and absolute super-consciousness results, absolute consciousness which is the fountain-head of all knowledge.

According to a well-established Law of Psychology, in order to be conscious of one thing we must have something different beside it. When there is no duality in the mind, then all object-consciousness is at rest and thus the point of inspiration is reached.

When Tennyson is beyond all idea of Lord Tennyson, then alone is he the poet Tennyson. When Berkeley is no proprietary, copyrighting Bishop, then alone is he the thinker Berkeley. When Hume is above his personality which the biographer proclaims, then alone is he the philosopher Hume. When Huxley is not the historian's Huxley and is the all, as it were, then is he the Scientist Huxley.

When some grand and wonderful work is done through us, it is folly to take the credit for it, because when it was being done, the credit-seeking ego was entirely absent, else the beauty of the deed should have been marred. The consciousness of "I am doing" was altogether absent. The thing came from God of its own self. Thus we see that these people, thinkers or great writers, whoever

they may be, if we take their judgment, their opinion when at their best, they are found lecturing and preaching by their acts, nay through every pore of their body, that the world is unreal. 'Acts speak louder than words.' In battle we see great warriors and great heroes; being at their best they go on fighting; bullets fly thick and fast all about them, there is a bullet, there is a wound; blood gushes from their bodies; their bodies are torn to pieces, still they press on and on; in such a state pain is no pain. Why? Because practically the body is not body and the outside world no world. In the language of Energy he is giving a lie to the world and body. Thus your Napoleon, your Washington, your Wellington, and all others tell you through their acts, in spite of the belittling intellect they tell you that when the real Self, which is all Energy, asserts itself, the world is naught. The real Self, which is Knowledge Absolute and Power Absolute, is the only stern reality, before which the apparent reality of the world melts away.

What makes the arms of the warrior

strong? It is coming into unison with the stern, hard and fast reality of the true Self.

What causes so many discoveries and inventions to be suggested to the mind? Simply the intellect or mind's absorption for a short time in the hard, stern reality of the real Atman, God, That you are, Ye are that Reality, Ye are the Light of the Universe, the Lord of lords, the Holy of holies, the Highest of the high.

In the mantram OM (A.U.M), the first letter A stands for this eternal Reality, your Self, as underlying and manifesting the illusory material world of the wakeful state, U represents the psychic world, and the last letter M denotes the Absolute Self as underlying the chaotic state and manifesting itself as all the Unknown.

When chanting OM, the wise have to concentrate their attention and put forth feelings in realising their Self to be the eternal Reality which manifests the three worlds and also destroys the three worlds, just as the Sun reveals the colours at sunrise or dawn and also absorbs them back into himself before noon.

These worlds are *phenomenal*. In your dreaming state you see a wolf and fear that the wolf will devour you ; you are frightened, but it is not a wolf that you see, it is yourself. So Vedanta tells you that even in the wakeful state it is "Ye that are the enemy or the friend." Ye are the Sun and the pond in which the Sun is reflected. Ye are the lamp and the moth. The bitterest enemy that ye have, ye are that enemy, nobody else. While chanting OM, you have to work your mind up to such a pitch of realisation of this fact that all jealousy and ill-will may be rooted out of the mind, may be voted out. Weed out this idea of separateness. The figure and form of the friend or foe is a mere dream. You are the friend and you are the foe. Are the things you did yesterday with you to-day? Are they not a dream? They are gone. The things of yesterday—where are they, are they not gone? In this sense also the experience of the wakeful state is a dream ; the experience of the dream state is a dream. The real, the hard cash, the stern reality, the real Self is behind them. Realise that.

Some people want to materialise thought instead of realising all matter to be mere thought. They regard the material plane to be real as compared with the Astral world or the world of thought. According to Vedanta, the material as well as the Astral worlds are unreal. You must rise above both because rest, true peace, happiness can be had only when the reality, the hard cash behind the scenes, is realised.

In AUM, A (ah) is sometimes called a Matra or form, U is often called a Matra or form, M is called a Matra or form; but OM does not stop at Matra or form, it stands for the Reality, the hard cash which runs through, which underlies all these Matras. People say "We want life, we don't want mere ideas." O, what is Life? Is it the life of the dream state or the deep sleep state or is it the life of the wakelul state that you want? All this is only apparent. The reality, the true life is your Self. There are stern laws which will not allow you enjoyment of pleasure for ever through the senses. Is it possible for you to sell yourself to the senses, to the sense-

plane and be happy? No, it is impossible. There are most unrelenting, unrestrainable laws which cannot allow you to be happy in sensual pleasure.

The Atman is the real life, the hard cash. Realise that and these material pleasures will begin to seek you. Just as the moth comes to the burning flame, just as the river flows to the ocean, just as the small official pays his respects to a great Emperor, just so will pleasures come to you when you have perfectly known and felt your true Self, your Divine Majesty, the real glorious Atman. This Atman is represented by OM.

It has been shown how out of A-U-M, these three Matras, the Hindus, especially the Vedas give you a clue to the underlying Reality that you are. OM means the underlying Reality behind the scenes, the eternal Truth, the indestructible Self that you are. Thus when you sing this sacred mantram OM, you will have to throw your intellect and your body into your true Self, make these melt into the real Atman, Realize it and sing in the language of feeling, sing it

with your acts sing it through every pore of your body. Let it course through your veins, let it pulsate in your hoosom, let every hair on your body and every drop of your blood tingle with the truth that you are the Light of lights, the Sun of suns, the Ruler of the Universe, the Lord of lords, the true Self. The Sun and stars are your handiwork and the heavens and earth your workmanship. Everything declares your glory, and all Nature pays you homage.

OM! OM!! OM!!!

LECTURE VII.

GOD WITHIN.

*Lecture delivered at the Hermetic Brotherhood
Hall, San Francisco, on December 24, 1902.*

In the Books of Moses we read that God created the world. He saw his own handiwork and lo, it was beautiful and sublime. We read about it in the Book of Genesis, and so it is. You know that the attitude of mind, expressed by "Thy Will be done, O Lord" receives a much stronger expression from Vedanta. The Hindu puts it, "My Will is heing done. My Will is being done." When the wife identifies her will with her husband's will, she can joyfully say "My will is heing done", and she need not pray, "Thy will be done", for they are not two but one. She has had to make a great effort to make her will hend to the will of her lord, but when

through repeated efforts the faithful wife has conquered the difference, who enjoys the doings of her husband as her own doings. So does a Vedantin enjoy everything in the world as of his own doing. To men of enlightenment,

Stone walls do not a prison make,

Nor iron-bars a cage,

Minds innocent and quiet take,

That for a hermitage.

On the other hand, ignorant people, not knowing their true Self, given to egotism and selfishness, make even their palaces and castles worse than gaols, graves and hells. By their petty cares, low sordid desires, and imaginary fears and apprehensions they forge their own chains.

Vedanta shows you that your happiness is your own business; why are worldly desires to interfere? Realize the truth and you are free. Vedantic realization is hard to achieve, because the vast majority of people in Europe and America think that they have to change themselves into God, that they have to create the God-head in them. According to Vedanta

the self-evident truth is that you are already God, nothing else but God. Your God-head is not to be effected, it is simply to be known and realized or felt. You have to put it into practice, you have to make use of it. Here is a man who has a vast treasure in his house, and has forgotten it. Here is another man who has no treasure in his house. They both begin to dig for treasure. The man who has the treasure but has forgotten it will, by digging, come across it, but the man who has no treasure buried in the house will find it not. The treasure is there; be stingy or miserly no more; bring it into use. You have not to put the treasure there, you have simply to use it. Your soul is not impure and sinful by nature, it has not fallen through the sin of one man, and does not depend upon the virtue of another man to save it.

Here is a blackboard, a hard, solid substance. Suppose you rub the blackboard and rub and scrub it again. Can you make it transparent? No. Take a looking-glass; it may be soiled, dusty or dirty, but when you clean it, it is transparent. You have not

made it transparent by your efforts, you have simply brought out what was already there. The blackboard was not of the nature of transparency and could not be made transparent by any effort.

The inherent belief strongly ingrained in every man about the possibility of his salvation, proves the intrinsic purity and sinlessness of the soul which is only apparently sullied for a time. This universal, native belief gives the lie to the unnatural dogma that the real Soul is sinful by nature, and would lead us to the conclusion that, like the blackboard, it can never be made transparent or pure. Man's true nature is God. If God were not man's own self, never could there be the advent of any prophet or saint in this world.

Rama says, "Be not afraid; come out; rally all your strength and energies and boldly take possession of your birthright; I am He." Be not afraid, tremble not.

When walking on Mount Sinai, Moses saw a bush aflame. He asked, "Who are you; who is there?" He may not have spoken

aloud, but he was very curious as to the marvellous blaze which lighted up but did not burn the bush. The answer came out from the hush. "I am what I am." This pure "I am" is your Self.

Your Atma, your real nature is like the transparent diamond, the resplendent crystal. Place beside it something black and the crystal appears black ; place beside the pure crystal something red and the pure crystal appears to be red, and so on. In reality the pure crystal is colourless. It is beyond all tints, beyond all redness, blackness or any other colour ; it is what it is. Similarly, the Atma of yours, the true Self of yours is "What it is." It is pure "I am."

Here is a man in India. He places beside that pure Self, the pure Atma, a dark rag, the Hindu colour, and the Atma, crystal-like, is tintured as it were with that colour. The pure "I am" becomes "I am a Hindu." In America, beside the the true Self, the pure crystal, the Atma that is colourless and beyond all name and form, a Yankee places, say, a yellow rag and the unadulterated

"I am" is coloured as "I am an American." There comes another person, and beside the pure Atma and the transparent crystal, he places, say, a red rag or red piece of paper and the pure "I am" is tintured as "I am a woman." Another places beside the Atma another kind of colour, and says "I am a Master of Arts." Hence we see one says "I am a Christian", another says "I am a Hindu," the third says "I am a Yankee," the fourth says "I am John Bull," the fifth says "I am a child," the sixth, "I am a woman," the seventh, "I am a lion," the eighth, "I am a tiger," and so on. Here the pure, true Self, the untintured, unsoiled, sparkling Atma, Om, or "I am" is common to all, and is one and the same, unchangeable ; there is in reality no colouring in it. The colouring is put there by your own ignorant predication. Take a transparent glass and place beside it some colour. The colour does not sink into it ; it is simply reflected in it and not attached to it. Crystal is always pure and colourless. The "I am" is all pervading, univereal : it is present everywhere in you. The

lion and the tiger show forth the same thought of "I am." This pure "I am" you are, You have no right to identify yourself with the coloured pioco of paper or rag beside you, for there was a time when this simple unadulterated Atma inhabited another form. The "I am" occupied another body. There was a time that you felt "I am a lion" or "I am an ox," in some previous birth.

Freedom and happiness you achieve by realizing the true Self, the real "I am," which is the same yesterday, to-day, and for ever. The pure "I am" is untouched by time, because in the previous birth the pure, "I am" remained the same. It is not sullied by space, because all these bodies are possessed by the self same "I am." All time is simply 'Now' to it and all distance 'Here.' This pure word "I am" signifies eternal reality; the immutable Truth, Now, it is this "I am" that is represented by OM. The pure "I am," "I am He" is represented by OM.

OM, according to the Persian language is O-Am, or "I am He" "I am Brahma," OM represents the pure idea of "I am."

In a thousand forms may Thou attempt surprise,
 Yet, all-beloved One, straight know I Thee.
 Thou may with magic veils Thy face disguise,
 And yet, all present One, straight know I Thee.

Upon the cypress's purest, youthful bud,
 All-beauteous growing One, straight know I Thee;
 In the canal's unsullied, living flood,
 All captivating One, well know I Thee.

When spreads the water-column, rising proud,
 All sportive One, how gladly know I Thee;
 When, e'en in forming is transformed the cloud,
 All figure changing One, there know I Thee.

Veiled in the meadow's carpet's flowery charms,
 All chequered starry fair One, know I Thee;
 And if a plant extend its thousand arms,
 O, all embracing One, there know I Thee.

When on the mount is kindled morn's sweet light,
 Straightway, all gladdening One, salute I Thee,
 The arch of heaven o'erhead grows pure and bright,
 All heart-expanding One, then breathe I Thee.

That which my inward, outward sense proclaims,
 Thou all-instructing One, I know through Thee ;
 And if I utter Allah's hundred names,
 A name with each one echoes meant for Thee,

Rama wants to say a few words about Moses. When Moses heard a voice in the bush, he found a hissing snake beside him. Moses was frightened out of his wits; he trembled; his breast was throbbing; all the blood almost curdled in his veins; he was undone. A voice cried unto him. "Fear not, O Moses; catch the snake; hold it fast; dare, dare to catch hold of it." Moses trembled still and again the voice cried unto him. "Moses, come forth, catch hold of the snake." Moses caught hold of it and lo, it was a beautiful and most splendid staff. Now what is meant by this story? The snake (*sarp*) stands for Truth (*sach*). You know according to the Hindus and other Orientals, Truth or Final Reality is represented by the snake (*Sbesh*). The snake coils up itself in a spiral form, making circles within circles, and puts its tail back into its mouth. And so we see in this world we have circles within circles; everything repeating itself by going round and round and extremes meeting. This is a universal law or principle which runs through the whole Universe.

To catch hold of the snake means to put yourself boldly into the position of the Wielder of Divine Law, or Ruler of the Universe. Put yourself boldly in that position and realize your oneness with Divinity.

Moses belonged to a tribe living in slavery. The Jews were badly off in those days. They were driven from their country and had become wanderers. Owing to the numerous persecutions to which they had been subjected, it was but natural for them to believe in a God who was a tyrant out and out; a God who was a perfect autocrat.

If bullocks were to gather together to form a religious parliament, what would be their definition of God? They would define or describe God as a great majestic Bullock that could frighten any other bullock to death. If lions should form a religious parliament of their own, their idea of God would be that of the largest and strongest Lion, the most fierce Lion of them all. Can you conceive anything beyond your capacity? Can you jump outside yourself? No, let lions sit in judgment and begin to think of God and they

makes him a big formidable Lion. Similarly, if frightened people sit in judgment and begin to think of God, they cannot help conceiving God as a great slave Owner, a Bugbear, a great Master, a terrifying Ruler. Thus the Jews naturally portrayed Divinity as a gigantic, magnificent Ruler, a grand Master.

In most Oriental and especially Semetic languages, the word for God is *Malik*, which is often translated as Master. A few words about the origin of this name will not be out of place here.

The Jews had many tribes, and each tribe had a god of its own. The god of one tribe was at one time called Moloch. In the mutual warfare of these tribes, this tribe of Israel gained the ascendancy, and consequently the god of this tribe, Moloch, overpowered all other gods and became the god of all Jews. This gives the origin of the name Malik or Master for the monotheistic personal God of the Semites. At that time the idea of a monotheistic Master was the science of the day; it was their attempt to penetrate into the gulf of the unknown. It suited them.

Circumstances are changed now; most people do not want monarchy; they want self-government; they want freedom in America, and they want freedom in England and everywhere, Science has progressed. Everything has evolved and advanced. It is high time for the old, overbearing and domineering conception of God to evolve into the freedom inspiring idea of "I am God" as taught by Vedanta. Just as the absolute monarchy of England was limited step by step, so it is time to take away from this tyrant of a personal God all his powers and achieve religious freedom.

The Jews lived in political thralldom, their god ought to have been a Master distinct from them. You enjoy political and social freedom, your god ought to be your own Atma or Self. These are the days when people do not want to live in slavery. Bondage and thralldom is fast departing; evolution is at work and everything must progress upward and onward. Should your personal God alone be at a standstill? No.

At one time God had a rival Satan, and

God had some angels and servants to limit His being. He created the world in seven days. When was it? It was when Moses wrote his Books. You know several thousand years have passed since the days of Moses. The world has undergone a revolution. What kind of God is He Who does not grow? Everything must grow and evolve. By this time your God should have no rival like Satan beside Him. There should be nothing else to limit His being. He should be above the profession of an architect, world-builder or maker. It is high time for the whole world to take up Vedanta. It is high time for the whole world to dare to take up and grasp this hissing serpent of Truth. Absolute Truth comes to you and tells you that you are God; that God is not separate from you; that God is not in this heaven or that hell, but in your own Self. Here in the realization of this idea you have absolute Freedom.

Why depress your brains through fears and why raise up your energies in supplications? Represent your inner nature; crush not the truth, come out boldly; cry fearlessly

at the top of your voice "I am God, I am God!" That is your birthright.

Ordinary people are in the same state of mind in which Moses was when he heard the voice. Moses was in a state of slavery, and when he saw the serpent he trembled. So it is with the people when they hear this sound "I am," this pure knowledge; the pure truth OM. When they hear this, they tremble and hesitate, they dare not catch hold of it. Words like the following sound like a hissing serpent to the people: Ye are Divinity Itself, the Holy of holies; the World is no World; You are the All in all the Supreme Power, the Power which no words can describe, no body or mind, ye are the pure "I am", that you are.

Throw aside this little yellow, red, or black piece of paper from beside the crystal, wake up in your reality and realise. "I am He," "I am the All in all." People want to shun it. They fear the serpent. Oh! do catch hold of the snake, and then. O wonder of wonders, this snake will become the staff of royalty in your hands. The hissing serpent

will feed you when you are hungry, will quench your thirst when you are thirsty, will sweep off all difficulties and sorrows from your way.

When in the woods, Moses touched a rock with this staff, and bubbling, sparkling water came out from the rock. When the Israelites were fleeing for safety, they had to cross the Red Sea. There this terrible sea stood before them as a gaping grave to devour them. Moses touched the Red Sea with this staff and the waters split in twain, dry land appeared and the Israelites passed over it.

This apparent hissing snake, this Truth appears to be awful, but you have only to dare to pick it up and hold it fast. To your wonder you will find yourself the Monarch of the Universe, the Master of the elements, the Ruler of the stars, the Governor of skies, you will find yourself to be the All. People have a shyness in applying this truth and embracing this Divine principle. Come up, hesitate not. Take hold of this truth fearlessly. Make bold to hug it to your bosom and make it yourself. Realise the Truth

and the Truth will make you free.

It is a sin not to say "I am God." It is the worst theft to steal the Atma. It is falsehood and atheism to say "I am a man or woman" or to call yourself a poor crawling creature. Do not play the miser's part. The miser has all the treasures in his house, but does not want to part with a single cent. You have the whole world within you, the whole Universe is your own. Why hide it? Why not bring it into use? Put it into practice; drink deep of the nectar of your own Self! Why not gain your own natural intrinsic kingship?

The people in India call this Realization of the Absolute Truth, regaining of the forgotten necklace. There was a man who wore around his neck a most precious and long necklace or garland. It slipped down the back of his body by some means and he forgot it. Not finding it dangling there on his breast he began to search for it. The search was all in vain. He shed tears and bewailed the loss of the priceless necklace. He asked some one to find it for him, if possible. "Well" said

some one to him, "If I find the necklace for you, what will you give me?" The man answered, "I will give you anything you ask." The man reaching his hand to the neck of his friend and touching the necklace said, "Here is the necklace. "It was not lost, it was still around your neck but you had forgotten it." What a pleasant surprise! Similarly, your Godhead is not outside yourself, you are already God, you are the same. It is strange oblivion that makes you forgetful of your real Self, your real Godhead. Remove this ignorance, dispel this darkness, away with it, and you are God already. By your nature you are free; you have forgotten yourself in your state of slavery.

A king may fall asleep and find himself a beggar; he may dream that he is a beggar, but that can in no way interfere with his real sovereignty.

O King of kings, my dear Self in all these bodies, absolute monarch, quintessence of blessing, O dear one, make not a slave of yourself in the dream of ignorance. Arise and rule in your Supreme Majesty, ye are God, ye could

be nothing else. With full force from within, casting away all hesitation, feebleness and weakness, jump right into the pure "I am" or Self. Ye are God; He and I are one. What a balmy thought, what a blessed idea. It takes away all misery and unloads all our burdens. Wander not outside yourself. Keep your own centre. Archimedes said, "If I can find a fixed fulcrum, a standpoint, I can move the world," But he could not find the fixed point, poor fellow. The fixed point is within you. It is your Self. Get hold of it and the whole Universe is moved by you.

OM! OM!! OM!!!

LECTURE VIII.

QUESTIONS AND ANSWERS.

*Hermetic Brotherhood Hall, San Francisco,
December 26, 1902.*

CHANTING OF OM.

Ques.—Can any particular benefit be derived from the chanting of OM without understanding it?

Ans.—Monks living in the forests of the Himalayas chant OM or sing something else and play upon a musical instrument. Many times snakes, deer, and wild beasts of the forests leave their places and come up to the side of the monks. Now, these wild animals understand nothing of the laws of music, nothing of the chanting of OM, still the effect is there. If the mere sound produces such a marvellous effect upon snakes and deer, cannot the mere sound chanted continually in the right time produce an effect in your life?

In every piece of music there are three

phases or aspects, viz., *first*, the meaning of the song; *second*, the laws of music; *third*, the sound or language of the song. If you are acquainted thoroughly with all the three aspects of the song, you enjoy the song wonderfully. But even if you are familiar with only one element, you can still enjoy it to some extent. The snakes and the deer hear only the musical airs, they know nothing of the meaning of the song or of the laws of music, yet they enjoy it. Some enjoy the musical laws as observed by the artist; to them the meaning of the song is nothing. Others enjoy only the meaning of the song and they know nothing about the musical laws. Similarly, in OM there are three sides. The first is the mere sound, the mere mantram as pronounced by the mouth; the second is the meaning of the syllable, which is to be realized through feeling; the third is the applying of OM to your character, singing it in your acts and in your life. A man who sings OM in all these ways, chants it with his lips, feels it with his heart, and sings it through action, makes his life a continuous

song. To everybody he is God; but if you cannot chant it with feeling nor chant it with your acts, do not give it up, go on chanting it with the lips, even that is not without use. If you can sing it only in feeling and not through actions or vocal organs, you will still be benefited to some degree. If you can sing it only in action and not through feelings and in the mouth, that is also noble and fine; but chanting it through feelings and actions will naturally follow if you commence humming it with the mouth.

There are certain things the mere mention of which causes the mouth to water, such as oranges, lemons, etc. The mere mention of these produces an effect and the eating of these produces certainly a complete effect. Just so the mere sound or chant of OM will produce a certain effect and if you take it in its entirety, the effect is complete. You may not feel the effect in the beginning, but it must eventually bear fruit, rest assured.

Hydrostatics tells us that if we have a cistern with a plug in the bottom and we pour water into the cistern, the pressure at the

bottom increases as we pour in more and more water ; and we can calculate by the laws of Hydrostatics just how much water ought to be poured into the cistern in order to make the pressure of the water great enough to push out the plug and send the water out through the bottom. Similarly, if you go on pouring OM into the cistern of your body it will go on producing its effect in the way of adding to the pressure as it were, but manifestation of the effect for the public is one thing and the generation of the effect is another. Still there will come a time when you will see the plug is driven out of the bottom of the cistern, so to speak, and the water begins to gush out from you. The effect may not become apparent up to a certain time but the effect is there. It is like this : there was a newly married girl, the very personification of simplicity, she had had no experience of confinement as a mother. During the first month of her pregnancy she felt a little change in her disposition and naively imagined that the coming months would produce no further change. In India, the

bride lives at the house of the mother-in-law and it is the mother-in-law who attends to the wants of the daughter-in-law and her children. This young daughter one day quaintly addressed her mother-in-law thus: "Mother, mother, when I am in confinement will you kindly wake me, lest the child be born without my being aware of its birth." The mother replied, "Dear girl, when the time comes there will be no necessity to wake you, you will be in a state to wake up all the neighbours by your screams and cries." During the days of pregnancy a wonderful change was going on, the effect was being produced although the mother was not aware of it: when the proper time comes the effect is made manifest. Similarly, go on feeling on this Mantram, go on nourishing yourself, drink deep of this nourishing milk, and the effect will in due time be brought forth. You need not get impatient.

When Rama was a child, he and several other children would get some seeds of corn and barley or rice and dig holes in the garden of the courtyard, and in these holes we would

place these seeds together with some water and then cover this all over and so earnest were we in our work that we would forego our meals. We were impatient to see what the seeds would produce, we were impatient to see something come out of the place where we had but a few minutes before planted the seeds of corn, barley and rice. We could not leave the spot for one moment, fearing lest the seeds might sprout without our knowing it. We were very anxious, and about an hour after sowing we were examining the place closely to see if there were any sprouts; we could see nothing. Disappointed we were, and we removed the earth a little to see if anything had happened, but could see nothing; we removed the earth a little more and nothing had commenced to germinate; we removed the earth still more and lo, the seeds were unchanged. Be not like those children impatient and expecting to reap fruit in less than a quarter of an hour. You can sow the seeds, but you cannot reap the harvest in so short a time. It must take some time at least, but most certainly the effect will be produced.

MENTAL HEALERS.

Ques.—We have been told that Mental Healers are setting up causes for themselves which will result in terrible diseases in the incarnation. Is that true?

Ans.—No. Mental Healers are doing something which need not necessarily result in terrible diseases in a future incarnation. There is nothing in Mental Healing which should of itself result in terrible diseases. Here are people doing all sorts of worldly work; should such work result in terrible disease? No. Mental Healers like ordinary people are doing a doctoring work. If as usual doctor's work be productive of such disastrous results in future incarnation, then also will the work of the Mental Healers be productive of such results. If Doctors do not bring such Karma upon themselves, then Mental Healers do not. Rama was asked why he did not practise Mental Healing. The answer was that in Rama's eyes physical life was not important enough to deserve any serious attention. Christ did not make a profession of his healing powers. When he

cured anybody or when any body was cured through him, he said, "It is thy faith which hath healed thee and not I." If Rama should do such work, what would the result be? Everybody will come to Rama for loaves and fishes. Some would come and say, "Heal my son, do this work and that;" others would say, "I want to be restored to a high position in society." All this brings in a mercantile spirit and commercialism. Mental Healing followed as a profession keeps us off from realizing real freedom.

MANIFESTATION OF SOUL.

Ques.—Can the soul manifest itself fully while in the physical body?

Ans.—Here the word 'soul' ought to be explained a little. Here we have a basin of water and in the water the Sun is reflected. Now pour the water from one basin into another; you will find that the Sun is reflected in the water in the second basin just as it was reflected in the first vessel. Transfer the water from the second vessel to the third vessel and the Sun is reflected just the same there. Similarly, your external body,

your gross body, may be compared to a vase or clay basin. The water contained in the vase bears a remarkable comparison to your subtle body, consisting chiefly of your desires, emotions and mind. After death the subtle body is transferred from one basin of gross body to another. According to some, this transmigrating, subtle body is the soul; but not so according to Vedanta. According to Vedanta the real Self or refulgent Atman is like the Sun reflected alike in the subtle body when in the first basin of a gross body as when in the second. Now, the true Soul, the real Self, is always manifesting itself fully under all circumstances. The real glorious Atman is incapable of any change or development. It is always perfect. If you understand by the word Soul the subtle body, it usually takes many births, lives or-transmigrations to attain the final state where further transmigration stops. But even in this life if you are really in right earnest about your salvation, you can realize perfect liberation and undergo no further transmigration.

What is death? Death means the breaking of the gross vessel of the body. When death comes, the water from one gross body or basin is conveyed to another vase, so to say. The subtle body has reincarnated and got another gross body, and in this second basin or vase the true Self, the God, is reflected just the same as it was in the first basin of the body. This basin of the body in its turn lasts, say, for a period of three score years and ten, and it breaks; the fluid that is in that basin, the Sukshma Sharira, is transferred to the third clay basin or body. This is transmigration. The true Atman is like the Sun reflected alike in the subtle body, and in all the different basins of gross bodies. The real Self is thus beyond all transmigration. All transmigration concerns only the subtle body and not the Sun or the true Atman. Now the point must be made still more clear.

You know that the Sun shines perfectly all the time, but the image of the Sun reflected upon the water is not always perfect or constant. When the water is in a solid

state the Sun shining upon the snow and the ice is not reflected in it. Also, when the water is converted into a gaseous state we see that the image of the Sun is not reflected. Thus out of the three states of water, *viz.*, solid, liquid and gaseous, when the water is in the solid state there is reflected no image of the Sun; when the water is in the liquid state then is the image of the Sun reflected; but when the water is in the third or gaseous state we again see no reflection of the image of the Sun. With changes in the state of the water changes in the image of the Sun take place. These clay vessels or gross bodies are the vegetable form, the animal form and the form of man. There is a time when the subtle body is of a very gross nature like the solid state. When in that state, the image of the Sun is not reflected, although the Sun shines overhead all the same. Plants and the lower animals develop and advance, but in them there is no thought of "I am doing this." There is not the least glimpse of "Agent idea," in other words, no trace of the image of the real Self. All the

progress or advancement in them as in the whole range of Nature, is being brought about by the Sun. But in them the Sun is not reflected; just as the Sun collects and melts the snows on the tops or peaks of the Himalayas but is not reflected by them. Vegetables and the lower animals are being developed and raised, being advanced and evolved through the agency and virtue of the Sun, the Atman; but in them there is no appropriation of the real agency and power of the Sun, the Atman to the apparent little body. In them there is no Prometheus like stealing of fire from Heaven; no self-aggrandising thought of personality—"I do this and I do that."

The fluid of the subtle body by passing through these lower kinds of basins, by and by, reaches the beautiful vessel called Man, the fluid in the liquid state, the transparent state, and here comes in a wonderful reflection of the Supreme Agent, the Sun or the Self. Here although the real worker, as before, is the Sun, the Self alone, there flashes the reflection or image of the real Self in the

subtle body in the form of *egoism* or responsible Agent-idea. This thought of "I do this and I do that," is absent in the vegetable and lower animals. In man the idea of the false self appears. "I am the agent, I am the doer" that is the apparent, the false self, the image of the Sun reflected in the fluid. This ego, this apparent self is false and unreal. The real Agent and the real Worker, God, does everything. He is the responsible master; and this responsibility is taken up and embodied by the refined subtle body, through ignorance. This putting on of this Agent-idea constitutes the false illusory little self. This false ego is unreal in the same way as the image in the liquid is unreal. Opticians prove mathematically that the reflection in the mirror or water is merely virtual or illusory. So is this responsible selfish ego, merely virtual or illusory. The evolution in the fluid or subtle body takes place through the Sun. The subtle body imbibes and absorbs more and more of the light and the heat of the Sun, Self or God and thus changes its physical condition from

the grosser to the finer. When the ordinary man absorbs or takes in more and more of the light and knowledge of the Self or Atman, the subtle body undergoes an evolution, his *Sukshma Sharira* becomes in time gaseous, so to say, and being gaseous, although still confined in the vessel of the gross body, it does not reflect the image of the Sun. The false self, the image, has become one with the Sun. Here again as in the case of the vegetables and lower animals, we find no idea of responsibility; no thought of "I am doing this," no exacting demand like—"Be grateful unto me," all such spirit vanishes. Here the unreal self, the image of the real Self, is no longer seen; the copyrighting, mercantile spirit is abolished; the appropriating, selfish ego is got rid of.

Gases in general cannot be poured from one vessel into another. Solids and liquids can be transferred from one vessel to another, but gas gets diffused into the air when the vessel which holds it is broken. Thus, the object of all Hindus is to reach that most refined state where they will not be subject

to further transmigration. The highest ambition of a Hindu mother is to give birth to a child who will be free, who will never be re-born.

SUBTLE BODY.

Ques.—Does the soul of a free man live after death as a subtle body or is it absorbed?

Ans.—When a gas is let out of a vessel, it fills the whole Universe. So the subtle body of a free man becomes the body of the world.

Ques.—Of what does the subtle body consist?

Ans.—The subtle body consists of passions, desires, emotions, feelings and thoughts. The desires of a free man are impersonal; they have no taint of selfishness in them and the subtle body made up of desires which are unselfish, impersonal, Universal, is, as it were, in the gaseous state and when the gross vessel holding this gas is broken, the gas no longer remains a compact mass but is absorbed by the whole Universe.

It is related of King Cyrus, the Elder of Persia that so long as he lived in this world;

he lived solely for the service and good of the people. When about to die he stated in his will, "Let not my body be placed in a magnificent tomb, but let it be hacked into small bits and distributed piecemeal all over the Persian Empire to serve as manure." This is exactly what occurs to the subtle body of the free man; his subtle body is distributed or diffused throughout the whole world. Everybody partakes of him, carves his flesh and drinks his blood. He is a subtle body, cut into pieces and eaten by the whole world. Here is egoism cast to the winds. That man, whether he opens his lips or not, whether he be an author or not, whether he appears before the public or not, wonderfully serves mankind. He is a marvellous reformer. He has nothing to desire from all the treasures of kings. All the books and Bibles of the world have nothing to teach him. The favours and frowns of kings and tyrants are meaningless to him. So long as he lives his benign presence, his holy sight spreads purity and happiness. At his death, wonderfully is the world reformed.

Suppose that owing to the heat of the Sun, the air is rarified at this place and when rarified it rises, it ascends naturally, vacating its place here. What will be the result? The air from all sides will rush forth to fill up its place, to occupy the vacant space. Thus are movement and revolution brought about throughout the whole atmosphere. A man who is perfect, who never thinks anything of the body and has no desires, does not reincarnate. At his death his subtle body which has drunk deep of the Atman (Sun) and absorbed the Truth (heat) or Light, vacates his place in the Universe, and like rarified air, rises above this world. His place being vacated and he no longer coming into transmigration, all those who are nearest to him by a Divine Law, are made to rise higher to fill his place, and those next to them get a lift similarly and so on the whole world gets a lift. Thus the world is moved of itself. Here is a wonderful, marvellous reformer. He need not open his lips but the world is elevated.

Archimedes said, "I will move the world"

if I get a standpoint." He failed to find the fixed standpoint or fulcrum to move the world. Vedanta says that the fixed point is within you. That is the Atman. Got hold of that and you move the whole world.

A few words as to the false self. Here is the image of the Sun in the fluid in the vessel. Science proves and Optics shows that this image is unreal; all light is outside and the image in the fluid is simply the light reflected back. The image is our own inference, a mere trick of the senses; there is no such thing in the water or glass. The image is a delusion and nothing else. Now, this visual image is affected by the movements of the water or fluid, it is disturbed just in proportion as the fluid or water is disturbed.

Who makes the hair grow or the blood flow? Is it this false, little, copyrighting, self-asserting ego? Not at all; it is not this little, the so-called responsible ego that makes the brain think. Get rid of this illusory self. Realize your true Self. You are the Master of the Universe; you are the Light of lights the Holy of holies.

We see that while in a deep sleepy state, the subtle body falls back as it were to the solid state for a time. The blood flows, the food is digested, but there is no idea of "I am digesting." In a dreamy state the subtle body gives up the solid state and becomes liquid: the Sun begins to be reflected and you begin again to say, "I desire that, I do this." That selfish, responsible, desiring self, that image is again with you. If this selfish personality were real, it would last for ever. Why did it not abide in the deep sleepy state? Why did it not last? The very fact that it did not remain in the deep sleepy state, proves that this credit-seeking ego of yours is a delusion. Rise above it. Ye are the Sun of souls, the Perfect Bliss, the Reality, that ye are; nothing else.

With people at large the difficulty lies in the fact that they recognize themselves as this false ego, this false image; they cannot give it up. This is the cause of all the disturbance.

Water flows. There are ripples and waves and breakers, but all these are due to the

action of the Sun and not in the least to the image of the Sun in the water, but in the water the image of the Sun is agitated and disturbed, just in proportion to the amount of disturbance in the water. Just so the *Shukshma Sharira* or the subtle body is like the water; through the power of the true Atman it must be disturbed; it must have ripples, and yet the false self (the image) gets disturbed as if it were the cause of all that agitation in the water. The reflection in the waters means identifying with the mind, body, etc. If the body is sick, you say, "O, I am undone, I am sick;" just because you identify yourself with the body or the mind. Vedanta says, "Give up this false identification and you will be all right." Anything wrong with the body or the mind should not disturb you. It is only this false sentimentalism due to this false self which causes all your suffering.

MANIFESTATION OF SOUL REANSWERED.

Ques.—Can the Soul manifest itself fully while in the physical body?

Ans.—The answer will depend upon what

meaning you give to the word Soul. What is meant by Soul? Is mind the Soul? Berkeley, Mill, Hamilton, Reid, all of them identify the mind with the Soul. In this sense the Soul's progress is indefinite. If by the word Soul is meant what we have called the image of Reality in man, the question is inapplicable. If by the word Soul is meant the true Atman there is no room or possibility for any change or progress. But usually the word Soul is with most people a mere chimera, a mere name, with no definite significance. These people may form their own theories about the matter.

LECTURE VIII.

IS A PARTICULAR SOCIETY NEEDED ?

*Golden Gate Hall, San Francisco, January
29, 1903.*

Ques.—Would it not be best to start a society of our own for pursuing these truths given us by the Swami ?

Ans.—One of Rama's objects is to break down caste and sectarianism.

It is true that by starting a society or forming an association, the cause of Truth may be strengthened, but often there is more harm than good done.

If an association or society be formed, it should not be as other societies. Rama wants no slavery, no yoke of *Vedanta*. You are all free to attend any other association, to listen to all new comers ; my own will come to me. If you are attracted to other speakers, if there be something in this one or that for you, then go to them. Every

- speaker is Rama. Krishna I am, Muhammad I am; hear them freely. Rama does not want you to become slaves to him; do not shut out the light. At the same time Rama wants
- you to benefit by this truth.*

Truth as old as the hoary-headed peaks of the Himalayas, truth sung on the banks of the Ganges thousands and thousands of years ago, is the same truth which was apprehended by Emerson, Whitman, and all the others, the same truth which put them into ecstasy. The same truth presented in a thousand form by the present day associations and societies, comes in its entirety or in its parts; the same truth which is talked of in your journals and papers may be presented beautifully, but truth has not changed, it is the same to-day as it was thousands and thousands of years ago, but Rama says the truth is brought most beautifully by him, and if you but read these books, you will see that these truths are magnificently, wonderfully

*N. B.—There seems to be an underlying reference to the custom common in America especially with the Hindu and Vedantic preachers in America to try to dissuade their admirers and disciples to look askance on other preachers and lectures—Ed.

portrayed by Rama. Some people could not relish Rama's oratory, because he did not humour and pamper to their tastes. Let Rama swerve from the truth and take up a tone which will flatter and humour and please your fancy, and people will gather in large numbers to hear Rama, but Rama did not descend from the heights of truth in order to pamper any body's taste, and never will.

Christ spoke only to eleven disciples, but those words were stored up by the atmosphere, were gathered up by the skies, and are to-day being read by millions of people. Truth crushed to earth shall rise again.

It may be that this thought is being expressed by many persons, but Rama's way of putting this same thought, which is being propounded by the Press of to-day, will supply some need and impart some good; some will be benefited by this way, and others will be benefited by other ways; but then millions of people will receive great benefit from Rama's way. Rama says that if you take interest in it, take it up, advance it and pass it on to each and all. If after Rama leaves you, form a

society, take up the works of Swami, take up the works of Emerson, Whitman, Spencer, and all the others; form a society which is not bound to any name, having for its object the true advance of Truth, and if in that society there be any one who has anything original, or in studying or reading have run across some helpful points, they can bring before the society such information so that all may be benefited; or some members who in private meditation come across some new ideas may also communicate them, but let it all come naturally, not in accordance with rules etc.

Here is a whistle which when blown produces the note of the nightingale. We can blow it when we like and get the note of the nightingale, but the note is not natural. The natural song of the nightingale cannot be bound by any space, time or law. The nightingale will sing when it pleases him and not when you approach him and say "O nightingale, sing." So you will see that a fixed time for speaking or lecturing impose conditions, and the best results are not obtained.

Fixed conditions are necessary to procure hall rental and in order that more money may be commanded, but all these laws crucify the Truth. This is selling the Jesus of Truth for thirty pieces of silver.

Rama tells you that if you want to form a society, let it be formed on natural lines and not in imitation of the present societies. It may be that it will be the first of its kind.

The Christian Church is a blunder by itself. Whereas it has done immense good, it has also done proportionate wrong by placing walls around its members and preventing them from receiving Truth from any other source than the Christian Bible. So are the Buddhist, the Muhammedan Church, and many others, a tremendous blunder, because they confine the members in narrow limits and prevent them from receiving truth from any other source. You must reach Heaven through that door or window and through no other.

You have the right to look at the skies through any door or window; in fact you have a right to leave the house, to leave the win-

dow or doer, and enjoy the whole heaven in the open air. So Rama wishes a society formed not on unnatural plans like other societies, but on the most natural plans. Members must not be bound by any lines but must be free; a society where members lecture when they feel free to lecture or when they feel inspired; just as the nightingale, when forced to sing, all the beauty of his song is lost. Do not make yourselves like artificial whistles, do not imitate the sound of the nightingale. Do not be bound by laws and rules. Truth cannot be bound by lines.

Rama's best works were written in the deep forests of the Himalayas where nobody was listening. There Rama sang out to the trees of the forest; the air in the woods took up the sound and echoed it far and wide. Those works began to spread, but whenever Rama was compelled to speak before a society and spoke in accordance with rules and laws, his efforts were not good. It was unnatural and the beauty was gone. Sometimes when only one person listens to you, truth comes more beautifully and magnificently. Truth.

cares not whether the audience is large or small. Take up the idea and by and by the whole world will listen.

Why should you belong to a society? The society belongs to you.

Here you are. You breathe into your lungs very little air at a time and yet all the air in the world is yours. Is it not? You are heir to all the air in this world. All the atmosphere is yours, you can breathe the whole atmosphere. The air of India, Japan, China, England, America is Rama's and Rama is also you. The air of the Himalayas with its sweet fragrance is yours. No one has any proprietary right over air. Similarly, no one has any proprietary right over Truth or Knowledge. All the religions of the world all the Truth of the world is yours.

When you breathe, just reflect upon this thought and feel this idea that as this body is breathing the air of the whole world, so the mind is heir to the Truth of the whole world.

Breathe the Truth of the whole world, gather it from all sources, from Emerson, Whitman and others, from the Upanishads,

Gita and all, they are yours. Think them to be yours.

When you take up a book to read, look not for the author. Let books come out as the Upanishads, written without the author's name.

The authors of the Upanishads took no credit for giving their ideas to the world. The greatest works in India, the six systems of Philosophy, contain nowhere the name of the author. The author does his work impartially, devoid of that copy-righting spirit, free from this proprietary self, and full of the spirit of "*I am the Truth*" It is pleasure enough for me to feel "*The Truth I am.*" What pleasure there is in the idea "I wrote 100 books, I own \$ 5,000,000." True happiness is brought to me by realising that "I am the whole, the Absolute Truth, the Magnificent, indestructible Atman, the Reality," that happiness casts into the shade all your worldly personal joys and pleasures.

So breathe and when you breathe, feel and realize that everything in the world is yours. Feel that the air of the whole world

is yours, that all the beauty and love of the whole world is yours, just as the air is yours passing through the lungs, just as every drop of blood in your veins belongs to every individual cell. Every individual cell in your body owns every individual drop of blood of the body. Similarly, when you breathe this thought, realise that all knowledge, power, truth happiness, all dogmas, all creeds, Krishna, Muhammad, Rama, Jesus, all belong to you. Count not your contents by what is flowing through you at this instant.

Now a word as to how to cure yourself of the dumps or this dejected state. The remedy is very simple, and on account of being so plain and simple, people neglect it.

Experience has shown it, and all these great men consciously or unconsciously stumble on the process which Rama lays before you and when you try it, you will marvel at its effect.

If while sitting in your room you are dejected, or you feel tired, or a little selfish or an evil thought, unhappy idea, or thought of jealousy, or undue attachment of a lower na-

ture should crop up, just bear in mind that in a healthy state of body these thoughts cannot approach us ; remember that there is something wrong with the stomach.

When a man comes to Rama and begins to use improper language or is harsh in his tones, he never finds fault with him, nor does he answer him in the same tone. You should not retaliate when some body expresses jealousy, sarcasm, or signs of displeasure against you, you may rather take pity on him and give him some medicine for the relief of his stomach. When you yourself suffer, what are you to do? Are you to take outside medicines? O no. These outside medicines will not be an efficient remedy, the effect will not be lasting.

When you feel in a state of depression, Rama's advice is to give up your laziness, throw aside your book, be on your feet, walk out in the open air, and walk rapidly. Naturally your breathing becomes deep. Naturally will this breathing take place, and that will cheer you with energy, and all depression will be gone; that cold breeze blow-

ing on your face will produce a wonderful effect. It is a wonder of wonders that more people have not observed it.

People have delivered many lectures on *Pranayama* or controlling the breath but Rama's method is the most natural one for it. While walking on the seashore or elsewhere, by Rama's method your *Prana* will be put in the right order. Another way is after walking out of the room in the open air, suppose you do not walk rapidly but slowly, suppose you do not think it nice to walk rapidly and being slaves of nicety more than freedom, if you think more of public opinion than of your own good, suppose then that you walk gently, then your breath simply fills the upper part of the stomach and does not go deep enough, then Rama advises you to stand still in a corner or at some place where you are not noticed, then open the mouth and take in the air fully. Inhale the air fully through the mouth and inhale it through the nostrils; this process should be practised rigorously, and you will see how wonderfully it will cheer you up.

Rama suggests to you the most natural *Pranayama*, Breathe, breathe, breathe. In deep breathing the air will fill the lower part of the stomach and will also pass through the entire canal within. This way you will be at once released of depression, and your energies will be put to the best advantage. While breathing you can exercise the mind by feeling "I am breathing the air of the whole world. All beauty and love of the whole world are mine." Continue this idea in the mind with deep breathing. "All the beauty, all the wealth of the world is mine" will cheer you up. Just test it, it is so simple and yet so wonderful in its results.

As to walking, people want to take walks in the society of some one else and some silly poet has written a poem to this effect:—

"Have a friend with whom to talk,
Somebody with him to walk,"

Rama says that if you are no thinker, or if you are not spiritually minded, if you have nothing grand or noble to do with the mind, it may then be necessary for you to keep somebody beside you; or suppose you are

very weak, then Rama advises you to avail yourself of the privilege of walking with a teacher. That will do you some good. But walk not with people who will not elevate or raise you; walk not with those who bring you upon the lower planes of hatred, envy or jealousy. If you walk alone, and if you are a thinker, there can be nothing more beneficial to you than to begin to chant OM when no body is around. As you walk and chant OM, you will see that the very atmosphere will inspire you and in you will be evoked wonderful and marvellous thoughts.

People do not avail themselves of this fact. It seems to be a very common place advice, but when practised you will be astonished at the wonderful effects which are produced.

Here is the great and mighty ocean. In this mighty ocean, one drop of water has the same power behind it as the wave of the ocean. One wave has the same power behind it as another; every bubble has the mighty Ocean for its soul, every ripple is supported by the infinite Sea.

Similarly, feel, feel please, that this what

you call the body is supported and upheld, is nourished and fed,—this small tiny drop, like the wave,—this body is strengthened and supported by the same mighty Ocean of oceans, the same which keeps up and upholds the Sun and stars.

Your Self is the support of the Sun and stars, it is the Self of every drop of your blood, it is the Self of the whole body, it is the Self of every hair of the head, Self of the whole body.

You are this Infinite Self; you do not only support and keep up this body, but you are the Self of all space and all time. Now mark,—you are that Self which is supporting all time and space; you are that Self Infinity. Now see if this body die, will that Self die? No. If the body die, the Self cannot die so long as there is time or space;—O wonder of wonders!—I am the Self of all space, the Self of all Eternity, the Self of all time.

Feel that idea while in lonely walks, while walking on the beach or in the open air;—while standing alone, feel this idea. You may not chant OM freely; holding the idea is chanting OM through feeling.

You need not put too much stress on the outward chanting of OM, but through feeling you should realize "I am all Infinity, all space I am, all bodies are full of Me; all desires of friends or foes are Mine, all desires are Mine."

Here is a person of whom I am jealous,—a person whom I consider my rival; now think "That rival, I am." Give up all separateness; realize that this little jealous Self you are not. Suppose you love some one and you find that another loves the same one, then comes the thought of jealousy; encourage it not; the loved one you are, the other one who also loves the idol of your heart, that you are also; his joys are your joys, realize the truth. In order to realize truth you must realize yourself as Truth. Think "I am he whom that person approaches, there is no separateness." Rise above that. Get rid of this idea of great and small. Apply your Vedanta in realizing no great and no small. Think "I am he who is great to-day, and he who is not great to-day he also I am." One man may be greater than you, he may

have the power of gaining more wealth than you, he may gain more honours than you. Now the only way to advance is to see that what I envy is the body, but the body is not the Self of the hero, the Self of the hero and I are one. Feel that and get above this idea of jealousy.

The more your heart beats with the best in Nature, the more you feel that throughout the whole of Nature it is you who are breathing. You breathe in the growth and decay of trees. The Sun rises and sets, the same is inhaling and exhaling.

Life and Death are like inhaling and exhaling. So long as you are shut off from Nature, you are lost; the more you feel that the whole world is your breath, and that Infinite power you are which breathes through the phenomena of Death, through the coming and going, through the Earth and all, you rise above all petty cares and anxieties. That is inner beauty. People who become inwardly beautiful, whatever their faces may be, become lovely, they become the centre of attraction of the whole world.

Socrates was very ugly and prayed for inner beauty. To have good thoughts is inner beauty.

How smooth does it make the whole world for you! There is no unevenness, no roughness in the world when you feel that you are free.

If the Sun comes down, if the Moon is driven into the dust, if the systems are dragged into annihilation, what is that to you, the Real, the true Atman. Feel that because then nothing can harm you. The Sun, the moon and the stars may be destroyed but you are not destroyed; you are the soul of all space and all time. You are indestructible; you stand as a rock. Realise that. This is the way you must breathe; breathe through the lungs and mind. Through the mind you breathe the Self of the whole world; you breathe the whole Universe, and thus bring yourself in harmony with Nature. Your life becomes harmonious with the whole Universe.

What is harmonious motion? Let the motion of the brain become harmonious. Har-

monious motion is the music of the spheres. All the spheres of the Universe are breathing in that harmonious motion.

Acquire this harmonious motion. Be in tune with Harmony, in tune with the music of the sphere,—then you become inwardly beautiful.

Here in the great ocean there is a fish; the water of the ocean fills the gills of the fish and the water of the ocean passes through it; the whole motion it has.

Similarly, feel that the whole world is Mine. What is it that dampens your spirits and your cheerfulness? It is what is called Spiritual Opacity. You have to make yourselves transparent, you have to give up the Opacity in you, it darkens you.

What is this Opacity? It is this little ego, this proprietary self which says, "This is mine, that belongs to me, etc." This Opacity is what must be given up, and while breathing in the open air feel that you are in unison with the whole world. You become transparent and everything will come to you. Two men came before a king and asked him to

employ them in ornamenting and painting the walls of his palace. These two rival artists applied to the king in order to get the monopoly of the whole business. The king wanted to examine their work before engaging them, and accordingly they were asked to paint two opposite walls.

Screens were placed before the walls so that the artists could work independently of each other. They worked about a month and at the end of that time, one of the artists came to the king and told him that he had finished his work and would like him to come and see what he had done. The king then asked the other artist how long it would take him to finish, and he replied, "Your Majesty, I also have finished." The day was appointed, the king together with his entire retinue and other visitors came to see which of the artists had outrivalled the other. The screen before the wall of the first artist was taken down. The king and his retinue and all the visitors pronounced the work as marvellous and splendid; they fell into raptures over the work, thought it great and sublime.

The courtiers whispered to king that nothing better could be expected; that there was no use to look at the work of the other artist, because this painter had far surpassed all their expectations, they thought the entire work ought to be given to this man. The king was, however, wiser than his courtiers, and accordingly ordered the screen to be taken off from before the other wall, and lo! the people were astonished, they opened their mouths and raised their hands and held their breath in amazement. O wonder of wonders, it is marvellous.

Do you know what they had discovered? Now the second painter had painted nothing on the wall during the whole month. He had worked to make the wall transparent as far as possible; he rubbed and scrubbed and beautified this wall; he succeeded in making this wall perfectly transparent. Upon examining the wall, all that was painted on the opposite wall by his rival was perfectly reflected in this wall. Besides, this wall was more smooth, more even and beautiful. while the other wall appeared to be rough, uneven

and ugly. All the painting on that wall was reflected in this beautiful, smooth wall, and consequently the second wall had all the beauty of the first wall added to it.

Now the kings and people of those days were not acquainted with mirrors, and they did not examine very closely, but exclaimed "Your Majesty, this man has entered deep into the wall; he has dug two or three yards and has painted every thing."

The images appeared in the mirror the same distance as the images were from the mirror.

Now as this painter rubbed and scrubbed the wall with sand and worked with it until it became a mirror, so Rama tells you that people, who are busy reading books, gain superficial knowledge; while painting outside let them paint the walls so as to make them beautiful by the process of gaining all knowledge.

This process is trying to make the walls of your mind or intellect transparent, smooth, thin, by rubbing and scrubbing them as it were; by purifying your hearts, by making your hearts transparent then all the knowledge of the world will be reflected in your mind; you

will be inspired with the whole universe.

Rama tells you from personal experience that while living in the deep forests of the Himalayas, it often happened that when the mind was in a transparent state, when it was negative,—the most splendid ideas, wonderful philosophy and wonderful power came into the mind by inspiration so to speak. So Rama tells you that all books are written through inspiration; the Bible, the Upanishads, the Vedas, Milton's works, Emerson's works, and Ingersol's works, even though Ingersol is not a so-called Christian. Spencer's works are all just as inspired as the Vedas, the Koran or the Bible. There is no knowledge without inspiration, all knowledge comes through inspiration. It is when authors begin this proprietary, mercantile, egotistic claiming, this mercenary spirit of exacting charge, this asking and begging from people which makes the walls of the heart imperfect, rough and uneven, it is this little crawling, sneaking spirit; and when this spirit is cleaned out, got rid of, the wall of the heart is perfect. When you vibrate with the whole

world, when the business of the world is your business, when the heart of the world is your heart, when you feel that you pulsate in the whole Universe, when either consciously or unconsciously you are in that state, then knowledge comes and fills you—this is the way.

In hoods and temples raise your search ; search within yourself for the secret ; breathe in the whole world. You are transparent. Your opacity is gone when you have in mind no rivalry, no claims to yourself, when you feel the desires of an enemy as your own desires, when you apply this test to your soul and see that all those of whom I used to be jealous are me,—that I am the owner of their desires. If their desire be to kill this body, if this desire brings to you the the same happiness as it does to them, O, then you are in tune with the Universe, in harmony with the whole world. You are transparent, all opacity is gone, you are God Almighty. This is the secret of success. All the treasures of the world become yours.

OM ! OM !! OM !!! .

LECTURE IX.

THE BROTHERHOOD OF MAN.

Lecture delivered on February 15, 1903.

Before commencing the lecture, it will be better for you to concentrate your minds upon the solidarity of mankind, upon the oneness of each and all, upon the brotherhood of man. Just feel, feel, feel.

OM.

If this were strictly a speculative talk, it would not be worth while to spend an hour or so in hearing it. It ought to be made a practical matter which may really bring you spiritual happiness. Oh, what a joy it brings when we feel that all the people in this world are Myself. That music which I heard was Mine. What a joy it does bring when we feel that the people in this world who are at the high spring of prosperity and who are awfully popular, oh, those I am. What a

joy it brings! Try to feel that and you will see the natural consequence in your practice. Just as you feel that this one body is yours, so begin to feel and realize that all bodies are yours; and when you commence feeling that you will mark that just as this body, which you call yours, obeys your behests and your desires, just as at your desire, at your will the feet begin to move, at your commandment the hands begin to move; just as you observe that in your own body, similarly it is a matter of experience, it is a fact capable of realization, it is an experimental fact that if you concentrate your mind and your energies upon this truth of oneness, you will observe that all the bodies in this world will begin to move and behave exactly in accordance with your desires. It is an experimental fact, believe in it, verify it. It is not a matter of speculation, it is not empty talk, it is as much a fact as you call this body of yours a fact. Though it is a stern reality, yet supposing it for the sake of argument to be impracticable, you will see one immediate pleasure falling to

your lot by this realization of the oneness of humanity. Why do those people feel sorry and anxious about riches? They want to possess gardens, they want to call grass plots their own. What a sorry thought? Could you not go to the gardens of the rich people here, to the public gardens, and sit there hours and hours and enjoy those gardens just the same way as the gentleman, who calls that garden his own, enjoys it? Could that gentleman who calls that garden his own ever see all those flowers and fruits with four eyes? Were not those gardens, flowers, foliage and all those fruits to him accessible only through the same kind of two eyes as you have got? He can hear the music of the nightingales and birds in the garden with the same sort of two ears as you. Then why worry and bother about the silly desire of possessing that garden? Well Rama wants you to feel all the gardens of the world as yours, Rama wants you to feel and realize all the bodies of men as yours. Just feel that all the talented forces and gifted minds are yours. This is not a feeling which you might

call far-fetched or unnatural. Have you not to practise various virtues for the realization of the high ideals of life? Those are useful to you, but the most useful of all would be for you to concentrate your energies and centre your thoughts upon this Truth of truths; upon this Reality that all are one, all the bodies are yours. Upon this truth, reality, centre your thoughts; concentrate your energies; feel, feel, feel that all are your bodies. When you look at a man who is passing through the streets, who is honoured, say, the King of England, the Czar of Russia, the President of the United States, let no thought of envy or fearfulness enter your mind. Enjoy the princely gaze as yours, feel that as yours "I am that, nobody else." When you try to feel that way, your own experience will prove the truth that all are one, everybody will be your ears, eyes, feet, your own body. Brotherhood of man! Logic may be able to prove it or not, Science may prove it or not, Philosophy may or may not be able to prove it, but it is a fact, a fact which experience proves.

OM.

Well, Rama will now give you some reasons which establish this truth, the Brotherhood of Man, and while he advances the reasons you will try to take those conclusions in your feelings, heart, you will try to grasp those things in your feelings, in your heart, you will try to realize yourself the conclusions escaping the lips of Rama.

When this title "Brotherhood of Man" was suggested to the gentleman who had to get it advertised in the newspapers, Rama afterwards felt ashamed. "Brotherhood of Man" is a misnomer. "Universal Brotherhood" is a misnomer, it does not quite come up to the mark. The word 'brother' implies some difference; brothers are seen at war, fighting with one another, but here there is not the least room for any difference; here there is more than "brotherhood". "Oneness and the United Oneness of Man" would have been a better title. You will say, "Bother us not about the speculations of the Atman, you always talk to us about the Atman or Self, that is something very subtle." Well,

all right, if you be willing to hear about that Atman, then there is no room for talk, and all the matter ends immediately ; there at least we are all one, no words can reach that state; no language can come up there. But if you do not want to hear about the Atman which is beyond words, Rama will take up the matter from the very grossest stand-point. We shall begin with the gross body; that is very gross; even if we waive the nature of the Atman, even if we do not consider the Atman, the true Self, the physical bodies also prove that all of you are one. Minds prove that all of you are one, even on the plane of feeling. Science shows that all of you are one; upon the physical plane, upon the Psychological plane, upon the astral plane you are all one. If you do not feel that, and if you do not live that Brotherhood in your practical every-day life, then you are violating the most sacred Truth. You know that the person who tries to encroach upon the laws of State is punished, he cannot go scot-free. Similarly those who do not feel this brotherhood and do not carry out this brotherhood in every-day life in

practice, must suffer. All the suffering in this world, all the misery and all the anguish in this Universe is due only to your trying to violate this most sacred law, this most sacred Truth, the Law of laws, the Brotherhood of mankind, nay, the Oneness of each and all. Now, all our physical bodies are one. Brethren, how can that be? That body sits there and this body stands here, how can they be one? Just as in the ocean we feel a ripple here and a wave there; they appear to be located at different places; they appear to be of different sizes, but as a matter of fact both these waves or ripples are one as they are from the same water, it is the same ocean which appears in these waves. The water which now forms this wave will, after a while, form the other wave or ripple. Just as we observe in the case of waves, so it is with your material bodies. The matter which now forms this body does after a while form another body, nay more, the material particles which appear to be composing this body which you call Rama's body, go into the other body even in your lifetime. So does respiration prove.

You are taking in oxygen and sending it back converted into carbonic acid gas. This carbonic acid gas is inhaled by plants and the plants set free the oxygen. That oxygen you inhale and you exhale carbon dioxide, the same carbon dioxide is inhaled again by plants. From that we see that you are related to plants even as brothers; your breath passes into them and their breath passes into you; you breathe into the plants and the plants breathe into you. You are one even with the gardens and plants.

We will consider it from another standpoint. The same oxygen that you breathe and is converted into carbon dioxide, was set free by the plants, the same oxygen goes into the lungs of your brothers ; that which was now in your body is then in your brother's body. You breathe the same air, all of you. Just feel that all you breathe the same air, in your breath your bodies are all one. As you live upon the same earth, the same sun, the same moon, the same atmosphere are all around you. You eat fruits, vegetables or meat; you eat them, they form your body, they are

excreted and in their excreted form, they will pass into vegetables and fruits, they reappear in those shapes, the same matter which went out of your bodies; when it reappears in the shape of vegetables and fruits, is taken up again by your brothers, enters into the bodies of other people. Thus we see that the same matter which was once yours becomes theirs in no time. If we look at our skin with a microscope we will observe small living particles coming out of our bodies; very minute living particles coming out of our bodies. They are not only coming out, but similar particles are going into your body. Here are some particles coming out of the bodies and others going into the body. Here there is a continual exchange going on in this world; the living particles which are now coming out of your body are being diffused into this atmosphere, and these very living particles which were now yours, become your fellow's in no time. Science lays it beyond doubt that your physical bodies are all one. You will not perhaps believe that. How could it be possible that living, microscopic

particles going out of the bodies of my friends enter my body, and those that come out of my body stick to the body of my friends? How is that possible? Let us see. How is smell caused? You know that smell is due to small living particles coming out of the objects which we smell. Flowers are fragrant because they send forth small living particles. This is a fact proved by Science. Here we see all your bodies, do they not smell? But your sense of smell is not sharp enough, or say, is not of a kind, or of a capacity to be able to perceive this smell. Your bodies do smell. Sometimes even you smell your bodies; dogs will smell you out. How could dogs smell you out if your bodies were not giving out smell? All smell going out of your bodies proves that small living particles are leaving your body and going out of it. These small living particles go out of your bodies and enter your bodies from the bodies of others. There you are all one. Oh, we have all of us the same body. Feel that smell. We have all of us one physical body in that sense. One man is sick, you go to him and the very room smells

of his sickness: One man is suffering from a contagious disease—cholera, smallpox or plague. How is it that other people catch the contagion? The only reason is that the small particles that are coming out of the body of the sick enter your body. Does it not show that the particles which come out of the bodies of the sick stick to our bodies? Thus we catch contagion and feel sick. One man is suffering from cold, another who remains with him, provided he is a man of very fine nature, will catch cold. One person is suffering from consumption. Another catches that disease. How could that be, if the living particles which form your brother's body, did not come out of their bodies and form your bodies? It shows that all of you are one. Even our physical bodies are one, not to say anything of the Atman. Well, this leads Rams to a strange conclusion. If a man falls sick, what is the main significance of his sickness, the main responsibility connected with it? He is sick, he is suffering himself, that is true, Why? Because of his ignorance, because it brings about our sickness. He suffers himself, but

he is responsible for his sickness to the whole world. He is sick and through his diseased body, he is unconsciously sending forth germs of disease. I have no business to fall sick not only because of my pain, but because of being responsible to the whole world for the sickness of this body. You have no right to fall sick. You are responsible to the whole world for your sickness, your sick body is making the whole world sick, it is creating those malarious germs. Thus everybody should be very careful. Sickness is not only a physical disease but a moral disease as well. You have to be on your guard then to keep your bodies well and strong. When you are eating or drinking anything, then be cautious, not in the name of your own bodily personal comfort, but in the name of the good of the whole world. Do not eat too much, do not drink too much, be very cautious.

Well again, what is the duty of those who are healthy towards the sick? Those who are healthy have to attend to the sick, not on the ground of doing a favour or conferring a boon, but because of the whole world. For

the good of the whole world, in the name of Humanity and Truth, in the name of Universal Brotherhood, in the name of your own good, you have to nurse the sick. It is no benevolence to the sick, it is your duty to Humanity, to nurse the sick and to try to help out. You see then that our physical bodies which appear to be so different, are suffering for one another. On the physical plane we are brothers, united by the most holy bonds of common flesh and blood. Physicians prove that after every seven years the body of a man is entirely changed. Every particle of the body is replaced by new particles. That also tells you that these particles which are changing, these bodies which are in continual flux, we have no right to look upon as exclusively mine or thine. I have no right to call this body mine and that body thine. This body is changing every moment, and that which I call mine at this moment does not remain there. What is it that I call mine? Seven years ago what is now the body of Rama was the body of somebody else. That which was the body of Rama fourteen years ago, to whom

does it belong now? To many people. So this body which you are calling yours belongs to each and all. Feel that please. Even on the physical plane you are all one.

We come now to the mental plane. Your hairs grow and the blood flows in your veins. Just mark. What is it that makes your hair grow? Is not that the same power which makes the hair on your fellow-man grow? Could you conceive any difference? What is it that makes the blood flow in the veins? Is it not the same power that makes the blood flow in the veins of each and all? What is it that makes the food get digested in your stomach? Is it not the same power which makes the food get digested in the stomach of each and all? Is it not one and the same power? Just keep this truth before your mind, and feel it for a second. Oh, wonder of wonders, what am I? Am I not the same power which makes the hair grow and the food get digested and the blood flow in the veins? If I am the same power, then I am undivided, one, present in the bodies of each and all. I am the one indivisible, undefinable, indestructible.

power governing and controlling all these bodies. Feel that please. This is on the mental plane. You are all one. You are all one, no difference. Feel that please. Why grieve when this one body which you call yours starves? All the bodies that are well-fed are also yours. Why feel miserable and unhappy when this particular body which you call yours falls sick? All those that are healthy are you. Feel this truth, feel this truth. What is your duty towards others? When other people fall sick bring them up to you, just as you would have attended to the wounds of this particular body, attend to those wounds as if they were yours. Your duty towards others will be to raise them up, feel for them, sympathise with them. But your duty will be to your own body to keep yourself cheerful and happy under all circumstances. Avoid all worry and botheration.

We come now to the psychological plane, the plane of feeling. On the plane of feeling also you are all one. On the Psychological plane you are all one. This is a truth, a fact, realize it. There is a lyre, or say, a stringed

instrument well adjusted, well fitted, and there is another stringed instrument placed opposite to it, both of them being fitting exactly alike. When you begin to play upon a string, a similar note comes out from the opposite instrument. When you strike a chord on the one instrument, a similar chord on the opposite instrument begins to vibrate. Why is that? Because the vibrations which give us the sound from one instrument are present around the other instrument. You begin to feel something, your neighbour is touched immediately. In dramatic performances and in theatrical places, the actors put on all kinds of feelings. Their feelings are not sincere, they weep on one side and begin to laugh on the other. Their feelings are not sincere, and yet it is seen that when the best performer begins to cry, all the audience, all the spectators, are moved to tears. Why is that? One lyre or stringed instrument is struck, and all the instruments of your minds and feelings are struck immediately. That were impossible if all of you had not the same minds if all your feelings or minds or the psychological

being of man were not related to each other as brothers, as one. If your minds were not related to each other the same way as the different waves are related to each other, if your minds were not ripples and waves in the same ocean, this fellow-feeling would be impossible. Science says that if one body is to act upon another body, there must be continuity between the two, no force can act breaking the law of continuity. Here is this solid, rigid desk or table, move one point of it, the whole moves, because this point is rigidly connected with the other points. Every force, in order that it may act, must act in a continuous action. Here the feelings of one man are transmitted to another man. This would be impossible if the heart of one man were not connected with the heart of another man by a continuous medium, so to say. Thus if all your hearts were not connected with each other continuously, rigidly, the feelings of one man could never pass on to another. This is a stern fact. Don't you see that the fact of the feeling of one man passing on to another compels you to the conclusion

that all your minds are connected with each other, as one body, so to say, there is solidarity of thought and feeling? Rama has often noticed that when he laughs in the lecture, everybody laughs. It is also seen that when a man begins to cry, other people's minds begin to get mellow, tender. Here is one man singing, those that are round about him also feel the vibrations, Rama has also seen that when one man begins to sing, other people begin to sing. That is a fact. How could this be, if all your feelings or minds were not one? Just notice this please. How do we learn things? We learn things from our friends, from other people. How could a teacher teach you anything if the teacher and the taught had not same mind; if there were no brotherhood on the mental plane? Here is a mind directly communicating with another, the knowledge of the teacher becomes the knowledge of the pupil, how could that be, if the two minds were not connected directly? And you know again this is a matter of experience that when you really feel for another friend, and entertain

feelings of love, kindness, benevolence, feelings of appreciation for one man, the other man is bound to feel the vibration at distances of thousands of miles. Rama has tried the truth of this fact, and every day Rama tries that. Thousands and thousands of miles make no difference. Does it not show that all your minds are of the same plane, are intimately connected? On the mental plane you are brothers.

How are culprits and criminals produced in this world? One man comes and wounds your feelings, but that man is very strong, too strong for you. You send out against him a thought of hatred, but you cannot carry that thought of hatred into effect. The same strong fellow wounds the feelings of another mild man, that second mild man resents it, sends out evil thoughts but cannot execute those thoughts in his own person. The strong fellow hurts the feelings of a third body, the third body is also poor and can inflict no direct injury upon the culprit, and so on, say twenty, fifty, or hundred men suffer from one man, until there comes a time

when this strong fellow approaches a very, very strong man, a match for him. This fellow being insulted very slightly by the original culprit gets exasperated and enraged to such a degree that he does not consider at all the weight of insult ; he does not consider whether the insult is very slight or very strong ; he jumps to his feet and takes into his hands a gun and shoots him. There the original culprit is shot, this second fellow is taken by the police as a criminal and the matter is brought before the magistrate. The magistrate begins to investigate the matter. He is surprised to find the wrath quite out of proportion to the insult inflicted upon him. The insult was very slight, but the wrath evoked in this second criminal was awful. The magistrate is surprised ; the newspapers take up the matter. Here was a touchy fellow, here was a very vicious fellow, a very slight insult provoked him to such a tremendous wrong that he committed homicide. Do not such cases happen every day ? The magistrate and the newspaper cannot explain why such awful wrath was provoked by such a small insult.

The Vedanta explains it. The Vedanta says that there was on the mental plane a joint stock company. You know that joint stock companies have many shareholders and one man is the boss or manager. Thus when the original culprit provokes your feelings, you send forth thoughts of animosity and hostility against that man, and there you contributed your quota, your share of wrath against the man. When the second person was insulted, the second person contributed his share, and when the third fellow was insulted, he gave his share. So the fourth, fifth or sixth, and so on, until there came a time when all that was necessary to start business, you know business cannot be started unless you get some shares paid up, when a sufficient number of shares were paid up, there appeared the boss, the strong man, and when this strong man was insulted, by a law of spiritual affinity, the wrath sent forth by the first, second, third, fourth, and twenty and hundred persons, all these wraths were at once drawn to this boss, attracted, called forth, and collected in the person of the man who dealt out

the final death blow, who shot the original culprit and himself became a State criminal. The Government or State will punish this boss only, but in the eyes of God or in the sight of Divinity or Truth all of you are shareholders, all of you are murderers. You are also murderers. You who sent forth thoughts of animosity or hatred are to be blamed just as much as the man who committed the murder is to be blamed. Thus says Christ that it won't do simply to abstain from murder but you will have to abstain from sending forth any thoughts of hatred. He who hates his fellow is just as much a murderer as the man who commits actual murder. Why? While this explains why people who commit murders are often times exasperated quite out of proportion to the insult, the insult was very slight, but the exasperation and wrath are tremendous, there you see that it is not the personal wrath only that is provoked, it is the wrath of your brethren also that comes up to you and takes hold of you, and you become mad, you become possessed by the wrath of your fellows who have been slightly insulted

by the culprit. Just as a man is possessed by a demon, they say, as a man is possessed by a ghost, so you become possessed by anger towards your fellow man, and being under that possession you are exasperated, intoxicated, and in that state you deal out the death blow, and people begin to wonder why this wrath provoked was quite out of proportion to the insult. This is the way your murderers are produced. Read the history of the world and you will find that after a reign of terror all the people wanted a man who might carry matters with an iron hand, who might keep the mob under control. Each wanted to control the mob, but none of them had the power to do it. Now the desire on the part of each and all was to get somebody who would control the revolting people and it took shape in the body of Napoleon. Napoleon comes up just when the times need him and he has the power of thousands, nay millions. Why do heroes possess the power of millions? An army came to capture Napoleon and he, single-handed, went straight up to them and said "*avaunt*" and they stopped.

Here is one man hushing into silence thousands who came to capture him. The people are astonished to hear such facts. Vedanta explains it. Vedanta says that in reality, the power, the thoughts of thousands are accumulated in that one man, as a matter of fact the thoughts of thousands are in that man. Thus Napoleon has no right, no hero has any right to entertain any thoughts of self-aggrandisement. Hero! If you possess the power of millions you are millions. It is the millions whose thoughts are working in your body. Where is your specially bred Divine person? It is the millions that are working in yourselves. Then you see again Shakespeare, a great dramatist. No Shakespeare is needed in these days. It was in those times that they wanted a Shakespeare and Shakespeare came. Those were the stage-going days, those were the days when all the people had a mania for the stage. Those were the days which wanted dramatists, which wanted plays. The people wanted them and it was the people's minds and thoughts that appeared as Shakespeare. You or Shakespeare or any

other great man does not appear alone. Along with Shakespeare we have a whole galaxy of bright persons, geniuses, philosophers,—Marlow, Beaumont, and Fletcher and what not,—and we have before us a whole reign of literature of the same sort. Here the circumstances, the times of the people send forth thoughts, thoughts in that direction, and all these thoughts by a law of chemical affinity assemble in one body and there you have your Shakespeare. Thus you see that your silver-tongued Shakespeare and your speakers who can keep in awe big audiences, one man who can control thousands, one general whose word becomes law unto thousands, millions, one man who can bring energy and action into millions and millions, how could this be produced if the thoughts of millions could not collect or accumulate into different bodies? There you see that Shakespeare and Napoleon are your own creations. Your emotions and your thoughts become their emotions and their thoughts. These are historical facts, and we also observe them every day all around us. Thus upon the

psychological plane you are all one.

How were the Crusades caused? One man felt deeply about the state of Jerusalem. He came back to Europe and preached to the Europeans about the condition of Jerusalem. He preached, wept and cried. One man felt all this, and the people got the same feelings; the feelings of one became the feelings of others. All of them got up in arms against the Turks, the Muhammedans. Thus were the Crusades caused. How was your War of Independence caused? The same way. One man, the President of the first Congress in America, drew out his sword when the people did not agree with him. He drew out his sword from the scabbard and said, "I for one am for war, war, war." And all the people had to catch that word. The same Congress fellows who were against war and against him, had to follow him. There you see that if your hearts and minds be not one, how could such marvellous actions be performed? One we are. Feel this oneness.

We come now to another plane. You see that in your deep sleep state, all of you are

one. Sleep is a great leveller. No difference is left in the deep sleep state, the king and the poor fellow, one sleeping on those velvet cushions, covered by those magnificent sheets, the king and the poor beggar lying down in the streets are in the same state. Consider both of them in the deep sleep state. Where is the difference? Both are one and the same. In your deep sleep state you are one, in your wakeful state your bodies are all one; and your minds and feelings which live in this dreamland, are all one. Now we come to consider the real Atman, the true reality. Oh, the one Atman, the true reality, the real Self. There is no room for language or any expression of difference. There even the word 'wave' or 'ripple' cannot apply, there you are all one. You will say, no, my son is mine, but this fellow is not mine. You are mistaken if you think that. It is not. Those whom you call as different from you are just as much yours as your son is. How many times were you connected with them in your past births as brothers, sons or daughters, or fathers? Do you know that? The same

person who is now your enemy may have been your father or your son in the past birth. That man who is your father in this birth may not be your father in your next birth. In your next birth you will be born of some different parents. Your feelings and sympathies are continually changing and so your relatives and friends, sisters and brothers are also continually changing. Does it not happen that a man who is born under the same roof with certain girls and boys, passes all his life apart from them, never sees them again in his life, and does it not happen that a man born in this country passes all his life in other countries? The reason is that the people who were born in other countries, happen to be his spiritual relatives. There you see that you ought not to confine your brotherhood only to those whom you call your sisters and brothers, wives or husbands. All, all, each and all are your own Self. Realize that. Science proves it.

Now Rama is going to sum up. Science shows that just as this particular body which you call yourself is one; the toes of the feet

are connected with the heel, and that is connected with other parts of the body, and there is the law of continuity running through all the particles of your body, and your body is one, indivisible whole and on that ground you see that it is only one power, the Atman, which fills the head as well as the feet. The same Self pervades the feet and the hands. You see that. Now Science proves that different objects in this Universe are so related to each other that if by the side of the most undeveloped protoplasm, we place a higher form of protoplasm and next to that we place the next higher form, and so on, and if we could arrange everything in this Universe in the right order, we would find a continuity running through every object in this Universe. We find the whole world held up by this most inviolable continuity. That being the case, the whole Universe is a single, indivisible body. Now, as in the case of one whole body you are forced to believe one Self pervading the eare as well as the feet, so in this whole Universe, which is a single continuous body, you will have to believe one Self

or Atman filling or pervading the minutest microbe as well as the highest angel. Thus the Self or Atman of the highest angel is the same as the Self or Atman of the most insignificant worm. There from the stand-point of the Atman you are all one.

Now, reasons or arguments to establish the Brotherhood of man have been laid before you to some extent. Now will Rama lay stress upon the practical application of this truth. You may not accept it intellectually, but moral laws will force this truth upon you. You will have to live this truth in practice or die. There is no other way. Here is the hand. Once it became selfish and wanted to violate the law of brotherhood or unity and began to reason this way — "Hear am I, I work all day, but all the benefit of my work is reaped by the stomach, or other parts of the body, I do not eat anything. I should not allow the teeth or mouth to reap all the advantage, I will have every thing myself." The hand, after advancing this argument, became willing to carry it into effect. The food that was served on

the table—milk, meat, all sorts of things, fruit, vegetables,—all those things, the hand must now himself eat; the hand must get the benefit of it himself. The hand took a pin, made a hole and poured that milk into it, injected that milk, so that the mouth would not get the benefit. The hand made itself sick, it could not be benefited by it. There was one other way. In order to make itself fat the hand wanted to take honey, and wherefrom does it come? From the bee. So the hand took the bee and made it sting it. The hand got so much honey; it got the life of the bee into it, you know the bee dies after it stings. The hand became very fat all the honey was in the hand. Oh, but this made the hand bitter and painful, it tortured the hand. When the hand had suffered, and suffered, after a while it came to its senses. The hand said "All that I earn must not go to myself alone. All that I earn must go into the stomach and there it must be used by the blood, by the hands and feet, by every organ of the body, and then and then alone can I, the hand, be profited: there is no other way.

Then and then alone can the hand be profited. Now the hand was forced to believe that the self of the hand was not confined within this small area. The self of the hand will be profited when the self of the whole body is profited; the self of the hand will be profited when the self of the eye is profited. The self of the hand is the same as the self of the eyes, and the self of the ears and the self of the whole body. So try to be selfish in the same way as the hand did, and you will suffer the consequences, you will suffer the same way as the poor hand did by trying to execute his selfishness. The Divine law cannot allow you to separate yourself from your own kind. The most sacred truth is violated when you consider yourself not one with your fellow-men. The merchants who do not look upon the interests of their customers as their own, or the shopkeepers who do not regard the interests of their customers as identical with their own, are shunned and avoided by the people and ruin themselves. In your life you will have to realize this, then and then alone will you prosper. O hand, your Self is

the Self of the whole Universe, your Self is the Self of the eyes and the feet and the teeth and every other part of the body. Feel that, realize that. If you want to keep yourself above misery and make yourself happy, realize and feel this oneness with each and all. Your practice will show, your own experience will prove that when you feel and realize the unity, when you concentrate your mind upon this truth, everybody around you is bound to come up to your help the same way as the hand comes up to help this part, when this part is itching or suffering. Here you feel an itching sensation, the hand immediately comes up there. Similarly if you realize that the Self, the Atman, or the true nature of your self is the same as the Self or Atman of your fellow who is related to you as your true Self when you are in need, your fellows will immediately come to you and aid you. This is a matter of experience, practice and is an experimental fact.

OM ! OM !! OM !!!

Hints to Realization No. II

God is represented in some other aspects now. In a wide, wide ocean of milk which covers the whole universe, a beautiful crawling snake or dragon forms a soft bed with some of the folds of its body for a cushion. It has a thousand heads serving as an umbrella. Upon such an ocean lies a most beautiful, lovely Divinity who is the consort of this God. She has a transparent body, eyes half closed and lips smiling. She is softly rubbing the feet of this God. This lovely figure is sitting upon a beautiful, magnificent Lotus, and sitting upon that she is rubbing his feet and kneading him. The eyes of the two are meeting, each is looking into the eyes of the other. Now what does this consort represent? She represents Divinity, Wisdom, Bliss, and Happiness. That is his own glory. This means that the free soul looks into his own glory all the time and that soul is free when the world is all drowned for him. Away from

all relations and connections, having snapped all ties, he has nothing to do with the world.

The Ocean means Infinity. And why is this ocean said to represent milk? Milk has three attributes. It is light, then it is white which means Bliss, it is also invigorating, which means Power. Consequently the ocean of milk represents Infinite Light, Infinite Bliss, and Infinite Power. In this the two rest.

Now what does the snake mean? The serpent means one that survives everything. When the female snake gives birth to its hundred eggs, she begins to eat up the eggs that she has spawned. Everything dies away, the one thing remains. In the ocean of bliss, knowledge and power, the Immortal One remains. Both are in their own glory, perfectly happy, calm, and peaceful. OM!

Rama brings to your special attention two important points :—

1.—Denial of little Self.

2.—Positive assertion of Real Self.

First :—Denial, according to the Vedanta, is perfect relaxation, relief, rest, renunciation. Whenever you can spare time, just throw

down your body on the chair or bedstead, as if you never carried that burden or weight and had nothing to do with it and it were quite as much a stranger to you as any piece of rock. Let the body rest for a while like a dead carcass, altogether unsupported by your strained will or thought so that there is no tension. Give up all attachment and clinging to the body. Let the mind be relaxed of all care and anxiety for the body or anything. Give up and deny all desire or ambition. This is denial or relaxation.

Second :—Godhead. : Make God's will your own. Defend His purpose as it were your purpose whether for weal or for woe, and according to the trend of thought laid down in the lecture on "Realization," feel yourself above the body and its environment, above the mind and its motives, above thought of success or fear. Feel yourself to be the all-pervading power supreme, the Sun of Suns, above causation, above phenomena, and one with all the mighty worlds, the all-bliss, the free Rama. Chant OM and sing OM to any tune or tunes that naturally and spontane-

ously occur to you. Feel that you are all happiness, happiness, happiness. Thus will all causes of complaints and maladies leave your presence of themselves. The world and your surroundings are exactly what you think them to be. Let not the world lay heavy upon your heart. Day and night meditate upon the truth that all the public opinion and society of the world is simply your own idea and that you are the real power whose breath or mere shadow the whole world is. The reason why you do not attain the height of your aim is that you are more courteous and polite to the fickle, unsettled, hazy judgment of others than to your own near neighbour, the Real Self supreme. Rama says live on your own account not for the opinions of others. Be free. Try to please the one Lord, the Self, the one without a second, the real husband, master, your own inner God. You will not in any case be able to satisfy the many, the public, the majority and you are under no obligations to satisfy the hydra-head mob. Do you owe the public anything? Are you under any kind of debt

to the people? No, not at all. You are your own architect. Sing to yourself as if you were all alone and no listener were by. When your own Self is pleased, the public must be satisfied. That is Law. What is the use of living unnatural lives for others?

A prince in his childhood was playing hide-and-seek with the children of noblemen. He had much ado to find the boys. A bystander remarked, "What is the use of making so much fuss to discover the playfellow who could be collected immediately if he exercised his princely authority to order them?" The answer to such a question is that in that case the play would lose its relish. There would remain no interest in the game. Just so, according to Rama, in reality you are the supreme ruler and all-knowing omniscient divinity but as you have in fun begun the search for your own subjects (all sorts of ideas and so-called knowledge) in the great hide-and-seek labyrinth of the world, it would not be fair play to give up the trial of thought and exercise in the game the authority which checkmates the whole play. In the plane-

where the past, present, and future and the thousands of Suns and stars become your own self, and are mere ripples and eddies in the ocean of your knowledge, how could you care for the Law Examinations and worldly success? If you want to possess the Divine clairvoyance, you have to give up or rise above the very plane of senses from which you sought clairvoyance.

A net was spread to catch fish. The fish on falling into the net carried it off by their stupendous strength. Do not counsel God how to behave; do not dictate your will to Him, just resign yourself to Him, abandon the little self; renounce spurious desires and thus you will make your body and mind full of light and a perfect instrument of the revelation of divinity. All true knowledge and education worth the name comes from within, and not from books or extraneous minds. Men of genius, original workers in the field of investigation make their discoveries and investigations only when they were merged into thought absolute, far above the plane of senses, far, far above yearning or hurrying of

any sort, making their mentality and personality free of any tendency to selfishness. They were looking through a transparent mirror or glass and the light of knowledge shone through them, they shed light on books, illuminated libraries and books, and libraries could not enlighten them. This is work. By work Rama never means plodding drudgery. In the Vedanta work always means harmonious vibrations with the Real Self and attunement with the universe. This unselfish union with the one Reality, which is real work according to the Vedanta, is oftentimes labelled and branded as no work or idleness by the ignorant. Please read the "Secret of Success" once more thoroughly.* Again even a most laborious undertaking, pursued in the spirit of the Vedanta, is found to be all play and no drudgery or burden.* Thus that which is called the highest work from one stand-point is no work at all from another, according to the teaching of the Vedanta.

.. There are two pictures of God given in the Hindu mythology. Every religion ought

* (See Volume II of this series—Ed.)

to have three phases, one is philosophy, the other is ritual, and the third is mythology. Philosophy is for the learned; ritual is for the outward body, for the children; and mythology is for the thinker. The three have to go hand in hand. If any one lags behind, then that religion cannot stand. It is because of these three being in perfect harmony in the Hindu Scriptures that the Hindu religion is still the religion of 300,000,000 people. Any religion that lacks one of these cannot be the real religion. In the Hindu religion all these three are in a perfect state. From the Hindu Mythology Rama will tell you about the perfect man or Divinity which is continually held in mind.

There are two phases of God, two sides of Divinity shown in the Hindu Scriptures. One is a white, grand, majestic, beautiful young man, a glorious figure, sitting on the heights of the Himalayas, lost in meditation and contemplation, eyes closed, insensible to the world, a picture of ecstasy itself. Away from troubles and turmoils, exempt from all anxiety and care. Free, free. A being to whom

the world never existed. This is one picture of God. This picture is of contemplation. A free, emancipated soul. The white is symbol of the Himalayas; the mind at rest, peace, peace.

Along with it there is the consort of that God, who is represented as rose colour from head to foot. She is sitting on the knee of this God and goes on grinding vegetables and other fermented juices all the time for his sake. God opens his eyes and immediately his consort holds to his lips a cup full of the intoxicating juice she has prepared for him, in order that he may fall back into his state of reverie again. She then puts questions to him concerning the whole universe and he explains them to her. She is the daughter of a king, but gave up all her beautiful things in order to be near this God. That God is called Shiva, his consort is called Girija.

OM! OM!! OM!!!

Hints to Realization No. III.

You see the demands of life and the different claims on your physical and mental powers are likely to keep you all the time strained and in tension. If you allow these outside circumstances to keep you all the time strained and in tension, you are making an early grave with your own hands and your own muscles.

How to avoid it and how to take some rest? Rama does not recommend the shirking of work or the giving up of daily pursuits. Rama never advises that. Still he advises you to cultivate a very useful habit, a habit which will keep you all the time clear of onerous and trying tasks. This advice is nothing less than Vedantic renunciation. You have to keep yourself all the time upon the rock of renunciation, and taking your stand firmly upon that vantage ground, giving yourself up entirely to any work that presents itself

before you. You will not be tired, you will be equal to the task.

To explain further, while at work, take short intervals of rest and devote those short intervals of a minute or so to the thought that the body is nothing, you never had anything to do with it. You are simply a witness, you have nothing to do with the consequences or the results of its actions. While contemplating in that way, you may close your eyes, relax your muscles, and keep the body perfectly at ease, unburden yourself of all thought. The more you succeed in taking off the burden of thought from your shoulders, the stronger you will feel.

Nerves keep up the vitality in the body, and thought is also sustained by the nervous system. The digestive process, the circulation of the blood, the growth of the hair, etc., depend ultimately upon the action of the nervous system. If your thought is disturbed and you are hurried and worried by all sorts of thoughts, that means too much burden upon the nerves. This action of the nerves in the shape of strenuous thought-effort,

which is a gain on one side is a decided loss on the other. That is the way the vital functions of the body suffer. It is like two heavy burdens placed upon the same horse. Increase one burden, then you must decrease the other. Unload the horse, then the horse may run without doing any damage to the weight of the loads. If you want to keep up your vitality, if you want to preserve your health, if you want the weight of life to be borne easily by the horse of the nervous system, you ought to make the burden of thought lighter. Let not perplexing thoughts and worrying ideas suck the sap of your life. The secret of perfect health and vigorous activity lies in keeping your mind always buoyant and cheerful, never worried, never hurried, never borne down by any fear, thought or anxiety.

Thus Vedantic renunciation means throwing off and casting overboard all anxiety, fear, worry, hurry, and trouble of mind by continually keeping before your mental vision the Godhead of your real Self, exempt from all worldly cares, worries and duties. You have

no duties to discharge, you are bound to none, you are responsible to nobody. You have no debt to pay, you are bound to none, assert your individuality against all society and all nations and everything. That is the Vedantic renunciation. Society, custom and convention, laws, rules, regulations, criticisms, and reviews can never touch your real Self. Feel that, throw it off, renounce it, that you are not. Give this meaning to OM, and chant OM on all occasions of fatigue.

OM ! OM !! OM !!!

Fragments.

We hunger and thirst like a man without food, crave a taste of realization, chant *mantram*, putting the breath of mind into the flute. Search out, therefore, in the lake of mind the innumerable selfish desires and crush them one by one—make firm resolutions, and take solemn vows. When you come out of the lake, the waters will poison none who drink. Let cows, women, men drink,—the poison of revilers will turn to pure water flowing fresh from God. Seek out points of weakness and eradicate them. Desires prevent concentration and until purity and knowledge of Self exist, real concentration cannot be had. Eradicate first that which brings you down when trying to concentrate. Be true to yourself. In this country there are too many lectures given by others. You must lecture to yourself. No progress comes without this.

Before going to bed, sit down and mark

the faults that have to be removed. Read the Bible, the Gita, the Upanishads, or such writers as Emerson. If greed or grief be the fault; with the aid of this reading, reflect why this fault exist, why it must go, how it hinders you,—lift up your mind from it, chant OM. When convinced that it is subdued, feel that it is overcome, and think of it no more. One by one take up these dragon's heads, crush them, lecture on each one to yourself. Every one must do his own work. While meditating, hum OM while the voice chants, and influences of celestial sound go on,—you will be helped and having formed a beautiful influence will come out strengthened. This is the first process.

The basic cause of all evils is Ignorance in all its shapes—Ignorance of the true Atma; and the desire to identify one's self with the body, with pleasures from without, and liability to be grieved, injured, afflicted. When you realize that you are the Infinite Self, how can you be subject to passion or grief? People say that moral laws are not sure like mathematical ones. It is a mistake. In caves

and remote forests, you will be amazed to find that grass starts up in testimony against you—walls and trees testify to your condemnation. Those who do not know the cause fight with surroundings! Here is a Divine Law which may be proclaimed as irrefragable. Try to throw dust in God's eyes and you will be blinded yourself. Harbour impurity and suffer the consequences. These laws will be proved one by one,—being proved, man cannot stoop to sordid desires.

Once you gain mastery over unboly desires, you may gain concentration for as long as you please.

Do not starve and do not overfeed ; both are to be avoided. Fasting often comes naturally, for instincts are to be followed whether the instinct is to eat or to fast. Slavery is to be avoided. Be Master.

Certain days in India, such as the day of the full moon, are proved to be conducive to concentration. Experiment and you will find such day helpful specially if you eat nuts, bread, fruit.

OM ! OM !! OM !!!





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